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WAY-MARKS

TO

APOSTOLIC BAPTISM

OR

HISTORICAL TESTIMONIES

DEMONSTRATING

THE ORIGINAL FORM OF THE RITE

AS ORDAINED BY

OUR LORD JESUS CHRIST

AND ADMINISTERED BY

HIS HOLY APOSTLES.

"Set thee up way-marks."—JER. 31 : 21.

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PREFACE.

THIS little book does not pretend to discuss at length the question of BAPTISM, on which so much has been written. The works of Moses Stuart, Alexander Carson, and others, leave little, if anything, to be added, by way of argument, on either side of that question.

The special object of this treatise is to furnish those, who have neither time nor opportunity, to explore the fields of literature for themselves, with a compendium of historical testimonies, which, with the Word of God, will enable the unlearned and the unread, as well as the scholar, to under-

stand what the Saviour *meant*, when he commanded his ministers to BAPTIZE such as should believe on him ; and what the Apostles *did* when, in obedience to that mandate, they administered the rite of BAPTISM, which is, beyond all controversy, a matter of deep and solemn interest to every disciple of Christ.

Great pains has been taken to verify the authenticity of these testimonies, and to put forth only such as are in themselves genuine, and such as, taken together, constitute a fair exponent of all that is to be found in the works of good and great men on this subject. The author does not presume to think that his work is faultless ; and yet he cannot but believe that every one who reads it, with a predominant desire to know the divinely-instituted form of Christian

BAPTISM, will most certainly arrive at a satisfactory conclusion; nor is he able to see how any unbaptized believer can read it with a mind to observe the rite, as administered by the Apostles, according to the command of Christ, and remain in doubt as to the path of duty.

And now, with an earnest prayer for the divine blessing upon all to whom this little book, in its humble mission, shall come, it is most cordially dedicated to such as seek for truth, and obey the gospel of our Lord and Saviour, JESUS CHRIST.

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INTRODUCTION.

THE only authoritative revelation, in which God has ever made known his will to man, is contained in the oracles of divine inspiration, the Holy Bible. In this sacred volume man has received, either through Jesus Christ, or through HOLY MEN OF GOD, WHO SPAKE AS THEY WERE MOVED BY THE HOLY GHOST, a complete revelation of the divine will — a revelation of all that man needs to know, and of all that he is required to do, in order to be, by the grace of God, saved with an everlasting salvation.

The importance of implicit obedience to all that God has commanded in the Bible cannot be exaggerated. It was in regard to a divine command under the legal dispensation, that Nadab and Abihu sinned. The law forbade the offering of strange incense before the Lord. But they seem to have supposed that the quality of the fire was a mere circumstance, which was not essential to the acceptableness of the offering; and so ventured to

deviate, in this particular, from the letter of a positive precept. That deviation was treated as a transgression, from the terrible penalty of which the offenders found no deliverance in the leniency of a merciful God. And however it may appear that, under the gospel dispensation, the rigor of the law has been relaxed by the pre-eminence given therein to that which is internal and spiritual over what is external and formal, it must, nevertheless, be evident that even there the wilful or careless misunderstanding of a divine command and the consequent failure to do what that command enjoins, is a moral delinquency for which there is no adequate compensation. Hence it is said: WHAT THING SOEVER I COMMAND YOU, OBSERVE TO DO IT; THOU SHALT NOT ADD THERETO NOR DIMINISH FROM IT. YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU. NOT EVERY ONE THAT SAITH UNTO ME LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN.

To understand the words of inspired truth is, therefore, the highest object of human intelligence; and to obey these statutes of the divine lawgiver is the noblest work of man in the present life. Hence it is always becoming those who are neither perfect in knowledge, nor infallible in action, to inquire, especially where conflicting opinions

and practices prevail, whether they rightly understand and faithfully perform the will of their Lord and Master, Jesus Christ, as revealed to us in the oracles of inspired truth.

Under the gospel dispensation the Lord has commanded all men everywhere to REPENT AND BE BAPTIZED. In his final charge to the apostles he commanded them to GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE; accompanying his divine mandate with this solemn declaration: HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED.

Now there is among the disciples of Christ an honest difference of opinion, as to what is meant by the word BAPTIZE. And yet it does not seem to me impossible, nor very difficult, for any one, who desires most of all to know the truth, however that truth may disagree with his own preconceived opinions, and who is determined to do the will of God, however that will may cross his own inclinations, to understand the exact meaning of the word BAPTIZE, in the language of Christ. For he used this word as a complete, unqualified description of an external act which he thereby enjoined upon his disciples. And hence we are bound to presume that the act which this word, when understood according to its common

acceptation, would most distinctly indicate, is the act which the Savior enjoins. For it cannot be reasonably supposed that Jesus Christ, speaking in a language which was remarkable for its plainness and precision, expressed his will in relation to one of the first duties and doctrines of the gospel, so defectively, indefinitely or obscurely, that the exact import of his words would be liable to be misunderstood by those to whom they were immediately addressed. Whatever, therefore, was the most direct and obvious meaning of the word BAPTIZE, in the language of the people — the meaning that would be first and most naturally apprehended by the disciples — that must have been the meaning of Christ. To ascertain that meaning, and thereby to understand exactly what constituted the act of BAPTISM, as enjoined by Christ, and administered by the apostles, is the object of the following treatise ; in which the opinions of learned men and the usages of the Church, relative to the rite of BAPTISM, are traced from the present time through each preceding century to the apostolic age, and compared with the meaning of BAPTIZO as used by standard writers of the Greek language.

PART FIRST.

THE testimonies comprised in this part extend from the present time to the Westminster Assembly, in 1643, when, by a vote of twenty-five to twenty-four, *sprinkling* was adopted for BAPTISM, in preference to *immersion*.

SECTION FIRST.

Testimony of Baptists.

In this denomination BAPTISM is without exception an *immersion* of the whole body under water.

THE CONFESSION OF FAITH put forth by upwards of a hundred Baptist congregations in Great Britain, July 3, 1687, and adopted by the General

Association of Philadelphia, September 22, 1742, contains the following declaration :

"BAPTISM is rightly administered by *immersion*, or *dipping* the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the Apostles ; and not by *sprinkling* or *pouring* of water, or *dipping some parts* of the body."

REV. N. N. WHITING, a Baptist clergyman, and a biblical critic of more learning and ability than renown, in his English version of the New Testament, published at Boston, in 1849, renders BAPTIZO by *immerse.*

REV. A. C. KENDRICK, D. D., a clergyman and Professor of Greek in the University of Rochester, in his revision of the common English version of the New Testament, published at Philadelphia in 1842, renders BAPTIZO by *immerse ;* stating in his Preface, that,

"He has given to BAPTIZO the best rendering, which, in his judgment, the word admits, his deliberate judgment coinciding with nearly the whole learned world."

REV. JOHN HOWARD HINTON, A. M., an eminent Baptist clergyman and scholar of London, in his

English version of Romans, renders BAPTIZO, *immerse;* and in his letter to Lord Bexley he says:

"The anglicised Greek word, *baptize*, was admitted into the English language, through the influence of the Roman hierarchy, whose emissaries then swayed a controlling power over the literature of the British nation; yet it was then almost universally understood to mean *immersion*."—*Baptist Magazine, Vol. xxx., p.* 68.

JOHN MILTON, the celebrated English poet, a man of extensive learning and genuine piety, brought up in the Church of England, but subsequently a Baptist, in his Treatise on Christian Doctrine, chap. 8, says:

"Under the Gospel, the first of the sacraments so called is BAPTISM, wherein the bodies of believers, who engage themselves to pureness of life, are immersed into running water, to signify their regeneration by the Holy Spirit, and their union with Christ, in his death, burial, and resurrection."—*Treat. Christ. Doct., chap.* 28.

REV. ADONIRAM JUDSON, D. D., one of the most distinguished missionaries of modern times, in his Sermon on BAPTISM, preached in Calcutta, Sept. 27, 1812, says:

"The author of the following discourse was by education and profession, a pedobaptist. During his passage from America to India, in the spring of 1812, he began to doubt the truth of his former sentiments. After his arrival in this country, and before he communicated the exercises of his mind to any of the Baptist denomination, he became convinced that the *immersion* of a professing believer, into the name of the Father, and of the Son, and of the Holy Ghost, is the only Christian BAPTISM."

"The word which denotes the act of BAPTIZING, according to the usage of Greek writers, uniformly signifies or implies *immersion*." "The Greek people certainly understand their own native language better than any foreigners. We must, therefore, believe that their practice, whatever it be, affords a correct and indisputable interpretation of the Greek word. Now, from the first introduction of the gospel to the present time, they have invariably practiced *immersion*. This is true, not only of the Greek people, but of the whole Greek Church, from the southern provinces of Greece to the northern extremity of the Russian Empire, a Church, which, in point

of territory and population, embraces nearly one half of christendom." "Not only all the branches of the Greek Church, but the whole Christian world, for the space of thirteen hundred years, practiced *immersion*, as the only BAPTISM. *Sprinkling* or *pouring* was never tolerated, except in case of dangerous sickness, or want of a sufficient quantity of water, and in such cases was called BAPTISM by way of courtesy merely, not being regarded as real BAPTISM, but as a substitute, which, through the indulgence of God, and (in later times) the authority of the pope, would answer the ends of BAPTISM. Never, by any Christians, in any age, was *sprinkling* or *pouring* allowed in common cases, until the Council of Ravenna, assembled by the pope in the year 1311, declared *immersion* or *pouring* to be indifferent. From that time the latter came into general use. It was not, however, admitted into England till the middle of the sixteenth century, and not sanctioned till the middle of the seventeenth; when the Westminster Assembly, influenced by Dr. Lightfoot, decided that '*dipping* of the person in water is not necessary; but BAPTISM is rightly administered by *pouring* or *sprink-*

ling water upon the person.'"—*Judson's Sermon, Boston edit.*, 1846, *pp.* 3, 7, 21–23.

FOREIGN VERSIONS have been made into the Chinese language, by Rev. J. Goddard, D. D., and Rev. Wm. Dean, D. D.; into the Siamese, by Rev. J. T. Jones, D. D.; into the Karen, by Rev. F. Mason, D. D.; into the Bengalee, by Rev. W. Yates Rev. W. H. Pearce; into all the principal languages of Northern Hindostan, by Rev. Wm. Carey, D. D.; and into the Burmese, by Rev. Adoniram Judson, D. D.; in all which BAPTIZO is translated by vernacular words, signifying *immerse.*

SECTION SECOND.

Disciples of Christ, otherwise called Campbellites.

It is the uniform practice of this denomination, which is now very numerous in the United States, to *immerse* those whom they initiate on profession of faith in the Lord Jesus Christ.

ALEXANDER CAMPBELL, President of Bethany College, in his English version of the New Testament, based on the translation of George Campbell, D. D., Philip Doddridge, D. D., and James Macknight, D. D., which was first published in America in 1826, and republished at London in 1838, renders BAPTIZO by *immerse.*

SECTION THIRD.

Friends, otherwise called Quakers.

Outward BAPTISM, as well as all other prescribed forms and ceremonies of religion, is considered obsolete, in the observances of this denomination. Their testimony, therefore, respecting the primitive mode of its administration, is, on that account, more disinterested and reliable.

ROBERT BARCLAY, Esq., a pious and learned man of that connection, in his celebrated Apology, p. 440, says:

"The Greek word BAPTIZO, signifies *immergo*, that is, *to plunge*, and *dip in;* and that was the proper use of water-baptism among the Jews, and also by John and the primitive Christians who used it."

SECTION FOURTH

Universalists

In this denomination, *sprinkling*, *pouring*, and *immersion*, are all admitted as valid BAPTISM, and,

though not required as a condition of membership, are respectively administered, when desired, both to adults and infants.

Rev. Nathaniel Scarlet, a minister and scholar of some note, in that connection, made an English version of the New Testament, which was published at London in 1795, and translated baptizo by *immerse.*

SECTION FIFTH.

German Reformed Dutch and Lutheran Churches.

The prevailing practice of these churches is now to *sprinkle* for baptism. But their scholars, who stand first in the learned world, admit that baptizo means, and the primitive practice was, to *immerse;* justifying their practice on the ground that a change of the original form does not affect the essence of the rite, and is therefore admissible for the sake of convenience.

Rev. Philip Schaff, D. D., Professor of Theology in the Mercersberg Seminary of the German Reformed Church, and one of the best scholars of any denomination in this country, in his Eccle-

siastical History, written about the middle of this century, says:

"Finally, as it respects the mode and manner of outward BAPTIZING, there can be no doubt that *immersion* and not *sprinkling* was the original, normal form. For which, even the signification of the Greek words with which the rite was described declares; then also the analogy of John's BAPTISM, who performed the act in Jordan (*en*, Matt. 3: 6, 16; also *eis Jordanen*, Mark 1: 9;) moreover the New Testament comparisons of baptism, with the passage through the Red Sea (1 Cor. 10: 2,) with the deluge (1 Pet. 3: 12,) with a bath (Eph. 5: 26; Tit. 3: 12,) with a burial and a resurrection (Rom. 6: 4; Col. 2: 12;) finally, it was the universal usage of the churches of antiquity to BAPTIZE by *immersion* (as the oriental Churches, and also the Russian-Greek do to this day,) and *wetting* or *sprinkling* was allowed only in cases of urgent necessity, as with the sick and the dying."—*Mercersberg ed.* 1851, *pp.* 488–489.

DR. THEILE, Professor of Theology at Leipsic, and one of the most distinguished scholars of Germany, in his critical recension of Knapp's

Greek Testament, published at Leipsic in 1852, puts over the third chapter of Matthew, the following heading:

"*Immersio Jesu*;" that is, the *immersion* of Jesus.

Dr. Tholuck, Professor of Theology in the University of Halle, and corresponding member of the Asiatic Society of London, in his celebrated commentary, at Rom. 6: 4, says·

"For the explanation of this figurative description of the baptismal rite it is necessary to call the attention to the well-known circumstance, that, in the early days of the Church, persons when BAPTIZED, were first *plunged* below, and then raised above, the water; to which practice, according to the direction of the Apostle, the early Christians gave a symbolical import. See Suiceri Thes. T. I. under the word *anadusis*."

Dr. H. Olshausen, a celebrated Professor of Theology in the University of Erlangen, in his exposition of John 3 : 23, says:

"John, also, was BAPTIZING in the neighborhood, because the water there, being deep, afforded conveniences for *submersion*." On Rom. 6: 4, he says: "In this place,

also, we must by no means think of their own resolutions only at BAPTISM or see no more in it than a figure, as if by the one half of the ancient rite of BAPTISM, the *submersion*, the death and burial of the old man—by the second half, the *emersion*, the resurrection of the new man—were no more than prefigured; we must rather take BAPTISM in its inward meaning, as a spiritual process in the soul."

DR. DEWETTE, of whom Prof. Stuart said in the "Bibliotheca Sacra," of May, 1848 p. 264, that "no living writer in the province of theology, sacred archæology, and Hebrew and Greek philology and exegesis, can lay claim to more distinction, in regard to extent and accuracy of knowledge acquired by study," and whose German version of the Bible is justly ranked among the best ever made into any language, in his exposition of Matt. 3 : 6, says :

"They were BAPTIZED, *immersed, submerged.* This is the proper meaning of the frequentative from BAPTO, to *immerse.* (John 13: 26.) And so was the rite according to Rom. 6. 3."

MATTHIES, a distinguished scholar of Germany, in a work which took the prize in the University of Berlin, says :

"In the apostolical Church, in order that a communion with the death of Christ might be signified, the whole body of the person to be BAPTIZED was *immersed* in the water or river, and then, in order that a connection with the resurrection of Christ might be indicated, the body again *emerged*, or was raised out of the water. *That this rite has been changed is, indeed, to be lamented; for it placed before the eyes, most aptly, the symbolical meaning of baptism.*"—*Bib. Hist. Dogmat. Expos. Bap. p.* 116.

DR. AUGUSTUS NEANDER furnishes the most conclusive testimony upon this subject. Of him Dr. Edward Robinson says, in his Biblical Repository of 1833: "The lectures of Neander upon the New Testament are superior to those of any living lecturer in Germany. Endowed with great sagacity, and a memory of prodigious power, and trained to habits of iron diligence, he has studied to a greater extent, and with larger results, than any man now living, all the works of the fathers and other ancient writers, as, also, all the writings of the middle ages, which have any bearing upon either the external or internal history of the Christian religion. He has entered into their very spirit, and made himself master of all their

stores. These are points on which there is no question among the scholars of Germany, of any sect or name. *What Neander affirms upon any subject connected with such studies, comes with the weight of the highest authority; because it is understood and known to be the result of minute personal investigation, united with entire candor and a perfect love of truth.*" This man, to whom Dr. Robinson thus ascribes the attributes of an infallible witness, in the first and the last edition of his "General History," says:

"BAPTISM was originally administered by *immersion;* to this form many of the comparisons of the Apostle Paul allude, the *immersion* being a symbol of the dying, the being buried with Christ, the *emersion* being a symbol of the resurrectiom of Christ, as the two parts in the new birth, a death of the old man and a resurrection to a new life." "In respect to the form of BAPTISM, it was, in conformity with the original institution and the original symbol, performed by *immersion*, as a sign of entire *immersion* into the Holy Spirit, of being entirely penetrated by the same. It was only with the sick, where the exigency required it, that any exception was made; and in this case

baptism was administered by sprinkling."—*Allgem. Gesch. Band. I.* s. 547, *Ham. ed.*, 1825. *Ibid*, s. 534, *Ham. ed.*, 1842.

The latter of these two extracts is given, as translated by Prof. Torrey, except that he rendered *ganzlichin Eintauchens*, "entire baptism," which is entirely wrong.

Rev. M. Gutzlaff, a learned missionary of the Lutheran Church, in his highly esteemed Chinese version, rendered Baptizo by a native term which signifies *immerse*.

Dr. George C. Knapp, Professor of Theology in the University of Halle, and one of the highest ornaments of the Lutheran Church in Germany, says:

"*Immersion* is peculiarly agreeable to the institution of Christ, and to the practice of the apostolical Church; and so even John baptized; and *immersion* remained common a long time after, except that, in the third century, or perhaps earlier, the baptism of the sick *(baptisma clinicorum)* was performed by *sprinkling* or *affusion*. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it, at that time, to baptize by simple *affusion*."—*Knapp's Theology, p.* 486, 2d *Am. ed.*, 1845.

Dr. Hagenbach, Professor of Theology in the the University of Berlin, in a work published at Edinburg in 1848, says:

"*Sprinkling* also (instead of *dipping*) gave rise to many discussions. Thomas Aquinas preferred the more ancient custom, because *dipping* reminded Christians of the burial of Christ; but he did not think it absolutely necessary. From the thirteenth century, *sprinkling* came into more general use in the West. The Greek Church, however, and the church of Milano still retained the practice of *immersion*."—*Compend. Hist. Doctr., vol.* ii., *p.* 84.

Dr. Gieseler, a well-instructed pupil of Knapp, Gesenius, and Wegecheider, and Professor of Theology in Gottingen, whom Dr. Barnas Sears pronounced in 1836, "the second, and in some respects the first, ecclesiastical historian of the age," adding that "his critical accuracy is unrivalled," in his Church History, which, according to Prof. Moses Stuart, who used it as his "most common manual," in matters of ecclesiastical archæology, is distinguished for "uncommon diligence, judgment, and accuracy;" and which Dr. Sears characterized in 1836, as "the most perfect *text-book* before the public," speaking of the course of in-

struction through which catechumens of the early churches were required to pass, says:

"This course usually occupied several years, and often the catechumens voluntarily deferred their BAPTISM on account of the remission of sins by which it was accompanied. Hence it was often necessary to BAPTIZE the sick, and *in that case sprinkling was substituted for the usual rite.*"—*P. I. Div.* 3, c. 4, § 68.

DR. JOHN L. MOSHEIM, a Lutheran Minister and Chancellor of the University of Gottingen, of whom it was justly said that, "in depth of judgment, in extent of learning, in purity of taste, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he had certainly very few superiors," in his long-celebrated Ecclesiastical History, says:

"The sacrament of BAPTISM was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by *immersion* of the whole body in the baptismal font." *Cent.* I. *Part.* II., *Chap.* IV. § 8. "Those adults that desired to be BAPTIZED, received the sacrament of BAPTISM, according to the ancient and primitive manner of

celebrating that institution, even by *immersion*."—*Cent.* XVII., § 2, *P.* II. *C.* VII., § 1.

DR. M. G. BUCHNER, in a learned and popular work, which has passed through eight editions, being revised and improved by Dr. H. L. Heubner, Pastor, Superintendent, and first Director of the Royal Theological Seminary at Wittemberg, says:

"In the first times persons to be BAPTIZED were *immersed*, while at the present day they are only *sprinkled* with water." And on the use of *Taufe* for BAPTIZO, in Matt. 20: 22, 23, the same authors say: "Christ was, as it were, *immersed* into the deep of his bloody sufferings."

DR. THEOPHILUS C. STORR, a Lutheran Professor of Theology, in the University of Tubingen, one of the most eminent divines of his age, whose philological and exegetical works rank among the first critical productions of Germany, says:

"When the Lord commanded that disciples should be BAPTIZED (Matt. 28: 19) the Apostles, through those things which had gone before, could have understood nothing else than that men should be *immersed* in water; nor did they, in truth, understand anything else but *immersion*, as is evident

from the testimony of the sacred writings, and from the usage of the ancient Church, by which *immersion* had been so received that, as yet in the third century, the BAPTISM of the sick, for example, because it was performed by the *affusion* of water, was by some entirely rejected, by others certainly it was esteemed far less than the BAPTISM of the rest, who were BAPTIZED in health, that is, not *perfused* or *sprinkled* with the salutary water, in the manner of the sick, but were *bathed*. Otherwise the ancient custom, certainly among those who were BAPTIZED in health, even in the western Church, was preserved a long time; aye, then, also, when among some of the western churches, the ancient custom being changed, they had introduced *affusion* universally, there were not wanting others which continued to hold the ancient custom. Since these things were so, it is altogether to be lamented, that of the wishes which our Luther had equally with respect to the usage of *immersion* in the successive administration of BAPTISM, and with respect to the common use of the cup in the sacred supper, he was permitted to accomplish only the latter."—*Doctr. Christ. Pars. Theoret. e Sacr. Lit. Repet. pp.* 313, 314.

Dr. J. B. Koppe, a distinguished scholar of the Lutheran Church in Germany, in his well-known and admirable edition of the New Testament, published at Gottingen in 1783, after describing the apostle's reasoning, at Rom. 6 : 2, says:

"But this reasoning depends on a certain peculiar usage, which men used to practice, [namely] the rite of *immersion* in the water of BAPTISM, and of egress out of the same as a symbol of abandoning, and, as it were, laying aside the former life, and of ever afterwards leading a new life in an opposite direction, and instituted according to a wholly different rule."

Rev. John A. Bengel, D. D., a pious and learned minister of the Lutheran Church in Germany, in his celebrated edition of the Greek New Testament, published in 1734, commenting on the words, "much water," John 3 : 23, says:

"So the rite of *immersion* demanded."

John J. Junckherrott, in his German version of the New Testament, published in 1732, and sold by H. C. Schaffer, of Offenbach, renders BAPTIZO by *tauchen*, which signifies *immerse*.

John C. Wolfius, a learned critic of Germany, in his exposition of Rom. 6 : 4, published at Hamburgh in 1725, says:

"Formerly *immersion* into water furnished a sign of burial in BAPTISM." . . "Moreover, there have been some of the Christian teachers, who have thought that the same rite of *immersion* ought to be recalled into use at this day, lest that mystical signification should perish."

BENJAMIN HEDERICUS, whom Ernesti pronounces "a good man, and very laborious," in his celebrated Greek lexicon, first published at Leipsic in 1722, and afterwards successively revised by Patricius, Ernesti, Morrell and Larcher, defines BAPTIZO thus:

"To *merge*, to *immerse*, to *bury* in water; (2) to *wash*, to *bathe;* (3) to BAPTIZE."

JOHN D. MICHAELIS, Chancellor of the University of Gottingen, a scholar of vast erudition and remarkable candor, speaking of the administration of baptism, says:

"The external action, which Christ commanded in BAPTISM, was *immersion* under water. This the word BAPTIZO signifies; as every one who knows the Greek will answer for. The BAPTISM of the Jews was performed by *immersion;* so also was the BAPTISM of John, John 3: 23; and there is

no doubt whatever that the first Christians BAPTIZED in the same manner. Whereof, indeed, that is proof that BAPTISM without *immersion*, and by *affusion*, barely with the sick in the third century was allowed, and yet still met with opposition, as something new; against which Cyprian defended it, in the case when the necessity demanded such an alteration. Also the explanation which Paul gives of BAPTISM, Rom. 6: 2, 3, sets clearly before us *immersion*, and cannot be applied to *sprinkling* with water."

L. S. DEYLINGIUS, in a learned work, written about 1708, speaking of the harbinger of Jesus, says:

"He received the name, TOU BAPTISTOU, from the office of solemn *ablution* and *immersion*, in which he officiated by a divine command. For the word BAPTIZESTHAI, in the usage of Greek authors, signifies *immersion* and *demersion*." . . . "It bears the same signification in the Gospels and in the writings of the Apostles; if you except Luke 11: 38, where BAPTIZESTHAI seems to be used of washing the hands, done by aspersion. For as long as the Apostles lived, as many believe, *immersion* alone was in use; to which

a certain *affusion* was afterwards perhaps adjoined; such as the Greeks are at this day, trine *immersion* being performed, accustomed to use. At length, after the decease of the Apostles, the BAPTISM of clinics became known, when, disease and other extreme necessity prohibiting *immersion, aspersion* and *affusion* began to be introduced, which in the lapse of time were retained, *immersion* being neglected. For in a later age, when adults were very seldom BAPTIZED, infants were initiated into the sacred rites of Christians by *affusion* and *aspersion*." *Deylingi Observat. Sacr. Part* III. *Cap.* XXXVI., §2, *Lips. ed.* 1708.

J. H. REITZ, an accomplished scholar of Germany, in his German version of the New Testament, first published in 1703, translates BAPTIZO at Mark 7 : 4, and Luke 11 : 38, by *eintauchen*, which signifies *immerse;* and BAPTISMA at Matt. 3 : 11, and elsewhere, by *eintauchung*, which signifies *immersion.*

JOHN LEUSDEN, an eminent professor of Hebrew at Utrecht, in his Clavis of the New Testament, published about 1671, at Matt. 3 : 6, defines BAPTIZO thus :

"To BAPTIZE, to *merge*, to *bathe.* Theme,

BAPTO, to *merge;* for in former times they used to be BAPTIZED by *immersion* into water."

C. SCHREVELIUS, the celebrated critic and lexicographer of Holland, in his Greek lexicon, published about the time of his death, in 1667, defines BAPTIZO thus:

"To BAPTIZE, to *merge*, to *bathe*."

In the former part of the seventeenth century the whole Bible was translated into the Dutch language by a number of eminent scholars, under the direction of the Synod of Dort, at the expense of the States General; which version immediately came into general use, and has ever since continued to be used, with some slight revisions, as the authorized version throughout Holland. In this BAPTIZO was translated by the vernacular term, *doopen*, which Sewel, in his Dutch and English Dictionary, enlarged by Buys, and published at Amsterdam in 1766, defines thus:

"To *dip*, *plunge*, BAPTIZE, *christen*".

SECTION SIXTH.

Presbyterians and Congregationalists.

Among these *immersion* and *sprinkling* are both held to be valid forms of BAPTISM, although the former is but seldom used by them, the latter being regarded as more convenient and becoming; notwithstanding the testimonies of their best scholars go to prove that the meaning of BAPTIZO was, agreeably to the rite of BAPTISM, as administered by the Apostles, generally, if not uniformly, *immersion.*

REV. EDWARD ROBINSON, D. D., in his Lexicon of the New Testament, defines BAPTIZO thus:

"To *immerse*, to *sink;* in N. T., to *cleanse by washing*, to wash one's self, to *bathe*, to perform *ablution;* 2. to BAPTIZE, to administer the rite of BAPTISM."

REV. ALBERT BARNES, D D., a distinguished Presbyterian clergyman, and author of the most popular Commentary on the New Testament, in his note on Rom. 6: 4, says:

"It is altogether probable that the Apostle in this place, had allusion to the custom of BAPTIZING by *immersion.*"

Rev. Lyman Coleman, D. D., a distinguished minister, and Principal of the Presbyterian Institute in Philadelphia, whom the renowned Neander styled his "worthy friend," and whose work on the Apostolical Church is endorsed by an Introduction from that celebrated historian, in his compilation from Augusti, Rheinwald, Siegel, and others, says:

"*Immersion* or *dipping*. In the primitive Church this was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is, that it was, in case of necessity, permitted, as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it." . . . "It is a great mistake to suppose that baptism by *immersion* was discontinued when infant baptism became prevalent. This was as early as the sixth century; but the practice of *immersion* continued until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned, but is still the mode of administering infant baptism in the Greek Church."—*Coleman's Antiq. Chris. Church, Ch.* xiv., §8.

Rev. Moses Stuart, an eminent clergyman of

the Congregational Church, and late learned Professor of Sacred Literature in the Theological Seminary at Andover, Mass., speaking of *immersion* as the primitive mode of BAPTISM, says:

"'It is,' says Augusti, 'a thing made out:' viz., the ancient practice of *immersion.* So indeed all the writers who have thoroughly investigated the subject, conclude. I know of no usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this."—*Bib. Repos., Apr.*, 1833, *p.* 359.

REV. THOMAS CHALMERS, D. D., late Professor of Theology to the University of Edinburgh, Scotland, and corresponding member of the Royal Institute of France, an accomplished scholar, and one of the most distinguished Presbyterian divines of this century, in his Lecture on Rom. 6: 4, says:

"The original meaning of the word BAPTISM is *immersion*, and though we regard it as a point of indifferency, whether the ordinance so named, be performed in this way or by *sprinkling*, yet we doubt not, that the prevalent style of the administration, in the Apostles' days, was by an actual *submerging*

of the whole body under water." . . . . "Jesus Christ, by death, underwent this sort of BAPTISM, even *immersion* under the surface of the ground, whence he soon *emerged* again by his resurrection. We, by being BAPTIZED into his death, are conceived to have made a similar translation. In the act of descending under the water of BAPTISM, to have resigned an old life ; and in the act of ascending, to *emerge* into a second or a new life."

REV. GEORGE HILL, D. D,, a distinguished minister of the Presbyterian Church, and President of St. Mary's College, St. Andrews, speaking of the connection between BAPTISM and the forgiveness of sins, says :

"The Apostle Paul, Rom. 6 : 4, 5, 6, illustrates this connection by an allusion, drawn from the ancient method of administering BAPTISM. The *immersion* in water of the bodies of those who were BAPTIZED, is an emblem of that death unto sin, by which the conversion of Christians is generally expressed ; the rising out of the water, the breathing the air again, after having for some time been in another element, is an emblem of that new life, which Christians, by their profession are bound, and by the power of their

religion are enabled, to lead."—*Hill's Lectures in Divinity, p.* 660.

ROBERT HALDANE, ESQ., nephew of Lord Duncan, and a learned Scotchman, in his exposition of Rom. 6 : 3, 4, says :

"The figure of BAPTISM was very early mistaken for a reality, and, accordingly, some of the fathers speak of the BAPTIZED person as truly born again in the water. They supposed him to go into the water with all his sins upon him, and to come out of it without them. This, indeed, is the case with BAPTISM figuratively." . . . . "The rite of BAPTISM exhibits Christians as dying, as buried, and as risen with Christ."

REV. GEORGE CAMPBELL, D. D., an eminent minister and scholar of the Presbyterian Church, and Principal of the Marischal College at Aberdeen, Scotland, in his version of the Four Gospels, translates BAPTISMA by *immersion*, at Mark 10 : 38, 39, and Luke 12 : 50 ; in his note on Matt. 3 : 11, and his Prelim. Dissert. VIII. p. 2, § 2, he says :

"The word BAPTIZEIN, both in sacred authors and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tin-*

gere, the term used for dyeing cloth, which was by *immersion*. It is always construed suitably to this meaning." "I should think the word *immersion* a better English name than BAPTISM, were we now at liberty to make a choice."

REV. PHILIP DODDRIDGE, D. D., a distinguished Congregationalist minister and commentator, in his "Family Expositor," which, as has been truly said, "critics and scholars, and Christians of every sect and party have eulogized," commenting on Rom. 6 : 4, says :

"It seems the part of candor to confess, that here is an allusion to BAPTIZING by *immersion*, as most usual in these early times."

REV. JAMES MACKNIGHT, D. D., a distinguished Presbyterian minister and commentator, of Scotland, in his note on Rom. 6 : 4, says :

"Christ submitted to be BAPTIZED, that is, to be *buried* under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the BAPTISM of believers is emblematical of their own death, burial, and resurrection."

Rev. John Lightfoot, D. D., one of the most distinguished Biblical scholars that England ever produced, whose researches and commentaries have been justly denominated "the grand storehouse of succeeding annotators," and who was the champion of Presbyterianism, especially of *sprinkling* for baptism, in the famous Westminster Assembly, under Charles I., in 1643, in his note on Matt. 3 : 6, written some sixteen years after that royal convocation, says:

"That the baptism of John was the *immersion* of the body (in which manner both the ablution of unclean persons, and the baptism of proselytes was performed) seems evident from those things which are related concerning it; namely, that he baptized *in the Jordan*, and *in Enon, because there was much water*, and that Christ being baptized *went up out of the water;* to which the case in Acts 8 : 38, seems parallel. *Philip and the Eunuch went down into the water*, &c. And some complain that this rite has not been preserved in the Christian Church, as if that might detract something from the real nature of the baptism, or might be called an innovation, since the *aspersion* of water is employed in place of *immersion.*"

SECTION SEVENTH.

Testimony of the Methodists.

In this denomination *immersion* is sometimes used for BAPTISM, but their prevailing practice at present is *sprinkling* or *affusion;* and yet their best scholars testify to *immersion* as the ancient manner of administering the rite.

Rev. Joseph Benson, a celebrated Methodist minister, whose commentary is exceedingly popular with that Church, in his note on Rom. 6 : 4, adopting Wesley's language as his own, says :

"'Therefore, we are *buried* with him.' Alluding to the ancient manner of BAPTIZING by *immersion.*"

Rev. John Wesley, the distinguished founder of the Methodist denomination, and a man of learning, in his English version of the New Testament, published by the Methodist Book Concern of New-York, in a note upon the phrase, "We are buried with him," Rom. 6 : 4, says:

"Alluding to the ancient manner of BAPTIZING by *immersion.*"

Mr. Wesley seems to have administered the ordinance of BAPTISM after this "ancient manner;" for, in his Journal, as published by the Methodist Book Concern, under dates of Feb. 21 and May 5, 1736, he says:

"Mary Welch, aged eleven days, was BAPTIZED according to the custom of the first Church, and the rule of the Church of England, by *immersion*. The child was ill then, but recovered from that hour." "I was asked to BAPTIZE a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, 'Neither Mr. P. nor I will consent to its being *dipped*.' I answered, 'If you certify that your child is weak, it will suffice (the rubric says) to *pour* water upon it.' She replied, 'Nay, the child is not weak, but I am resolved it shall not be *dipped*.' This argument I could not confute; so I went home, and the child was BAPTIZED by another person."

And not long afterwards one Causton made a complaint against Mr. Wesley before the Grand Jury of Savannah, Ga., charging him with having "broken the laws of the realm, contrary to the peace of our Sovereign lord the king, his crown and dignity," "by refusing to BAPTIZE Mr. Park-

er's child, otherwise than by *dipping*, except the parents would certify it was weak, and not able to bear it;" on which charge Mr. Wesley was presented to the court for trial, though twelve of the Jury opposed the presentment, considering him "justified by the rubric."—*Wesley's Works, vol.* iii., *pp.* 20, 24, 42, *New-York edit.*, 1840.

Rev. George Whitefield, an early associate of the Wesleys, and one of the founders of the Methodist Church, and the prime leader of the Calvinistic Methodists, says:

"It is certain, that in the words of our text, there is an allusion to the manner of baptism, which was by *immersion*, which our own Church allows, and insists upon it, that children should be *immersed* in water, unless those that bring the children to be baptized assure the minister that they cannot bear the *plunging*."—*Whitefield's Sermons*, xiii., *p.* 197, *Boston edit.*, 1820.

Rev. Adam Clarke, LL. D., a celebrated commentator of the Methodist Episcopal Church, and a critic of the highest authority in that connection, in his notes on John 3 : 23, says:

"As the Jewish custom required the persons to stand in the water, and having been

instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then *plunge themselves under the water*, it is probable that the rite was thus administered at Ænon." And on Rom. 6 : 4, he says : "It is probable that the Apostle here alludes to the mode of administering BAPTISM by *immersion*, the whole body being put under the water."

SECTION EIGHTH.

Testimony of the Episcopalians.

REV. W. J. CONYBEARE, a member of the Established Church of England, and late Fellow of Trinity College, Cambridge, Eng., in the recent work of Conybeare and Howson, which has already given its authors a high place among the first biblical critics of the present age, says :

"It is needless to add that BAPTISM was (unless in exceptional cases) administered by *immersion*, the convert being *plunged* beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial to represent his

resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this form of BAPTISM (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of scripture.—*Life and Epist. of Paul, vol.* i., *p.* 471. The same author, in his note on Rom. 6 : 4, says : "This passage cannot be understood unless it be borne in mind that the primitive BAPTISM was by *immersion*."

REV. S. T. BLOOMFIELD, D. D., F. S. A., Vicar of Bisbrooke, Rutland, an eminent scholar, thoroughly conversant with all the principal commentators, ancient and modern, who styles himself, "a faithfully attached son of the Church of England," in his "Recens Synoptica, or Critical Digest," at Matt. 3 : 6 ; 20 : 22, and Rom. 6 : 4, says:

"This, with the Jews, was always effected, not by *sprinkling*, but by *immersion*." "This metaphor of *immersion* in water, as expressive of being overwhelmed by affliction, is frequent both in the Scriptures and classical writers." "There is a plain allusion to the ancient custom of BAPTISM by *immersion*, and I agree with Koppe and Rosenmuller that there is reason to regret it

should have been abandoned in most Christian Churches, especially as it has so evidently a reference to the mystic sense of BAPTISM."

SIR LANCELOT C. L. BRENTON, in his English version of the Septuagint, the Greek Old Testament, published at London, by the Bagsters, in 1844, renders BAPTIZO, '*dip.*'

SAMUEL JOHNSON, LL. D., the pious and learned lexicographer, according to Boswell, his well-informed biographer, used to argue, though himself an Episcopalian, in defence of some of the peculiar tenets of the Church of Rome: and as to giving the bread only to the laity, said:

"They may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration as we are to substitute *sprinkling* in room of the ancient BAPTISM."—*Life of Johnson, vol.* viii., *p.* 291, *Murray's London edit.*

JEREMIAH MARKLAND, a learned and celebrated critic, of the Protestant Episcopal Church, in his Biblical criticisms, as given in Bowyer's Conjectures, distinguishes POTERION, cup, from BAPTISMA, when used in a metaphorical sense, thus:

"By this latter [BAPTISMA] is meant *death*, a total *immersion* in afflictions; as when all thy storms and waves have gone over me; by the former a smaller portion of distress, less than death. The distinction is made in Matt. 20: 22, and elsewhere; and by all the Evangelists in this place."

REV. THOMAS SHERLOCK, D. D., a learned prelate of the Protestant Episcopal Church of England, who was successively dean of Chichester, and bishop of Bangor, Salisbury and London, and whom Middleton styled "the principal champion and ornament of both Church and University," says:

"BAPTISM, or our *immersion* into water, according to the ancient rite of administering it, is a figure of our *burial* with Christ, and of our conformity to his death, and so signifies our dying to sin, and walking in newness of life."—*See Bloomfield Crit. Dig., vol.* v., *p.* 537.

REV. JOSEPH BINGHAM, a minister of the Church of England, whose learning and integrity have rendered the results of his ecclesiastical researches worthy of the highest esteem and confidence, and to whom Dr. Lowth attributed "great and ines-

timable merits," in his invaluable "Antiquities of the Christian Church," which, on account of its excellence, was translated in one of the German Universities, and published in Latin by Grischonius, after the author's death, speaking of BAPTISM, as practiced in the early ages, says:

The candidates "were usually BAPTIZED by *immersion*, or *dipping* of their whole bodies under water."—*Antiq. Christ. Ch.*, *B.* xi., § 4.

REV. WILLIAM BURKITT, a minister of the Church of England, and a celebrated commentator on the New Testament, in his notes on Rom. 6 : 4, says:

"The Apostle alludes, no doubt, to the ancient manner and way of BAPTIZING persons in those hot countries, which was by *immersion*, or putting them under water for a time, and then raising them up again out of the water ; which rite had also a mystical signification, representing the *burial* of our old man, sin in us, and our resurrection to newness of life."

REV. DANIEL WHITBY, D. D., a minister of the Church of England, distinguished alike for learning and piety, "well read," says Wood, the celebrated antiquarian, "in the fathers, and in polem-

ical divinity," in his commentary on the New Testament, which was first published in 1703, and has continued for more than a century as the principal commentary in general use among the English clergy, commenting on Rom. 6 : 4, says:

"It being so expressly declared here, and Col. 2 : 12, that we are *buried* with Christ in BAPTISM, by being *buried under water*, and the argument to oblige us to conformity to his death, by dying to sin, being taken hence, and this *immersion* being religiously observed by Christians for thirteen centuries, and approved by our Church, and the change of it to *sprinkling*, even without any allowance from the author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that the custom might be again in general use."

SIR NORTON KNATCHBUL, a learned and candid critic, in his paraphrase of 1 Cor. 15 : 29, translates BAPTIZO by *immergo*, thus:

"Why are they *immersed* for the dead, that is, as dead, if not that by the *emersion* from the water, (which is a type of the resurrection after burial,) they may be assured

that, if they also themselves rise from death in sins to newness of life, they will also, after death, rise with Christ into glory."—*Note to* 1 *Pet.* 3 : 21.

Rev. William Cave, D. D., chaplain to Charles II., and canon of Windsor, and a learned writer on persons and affairs of the Apostolic age, describing the action of baptism in the primitive Church, says :

"The party to be baptized was wholly *immerged*, or put under water, which was the almost constant and universal custom of those times."—*Prim. Christ., pp.* 155, 156, *Oxf. edit.*, 1840.

Rev. George Waddington, in his Church History, chapter II., § 3, says :

"The ceremony of *immersion* (the oldest form of baptism) was performed in the name of the three persons in the Trinity."

Rev. William Trollope, M. A., of Pembroke College, Cambridge, Eng., in his Anal. Theol., Rom. 6 : 4, says :

"The Christian convert could not be ignorant, being of course previously instructed in the typical nature of baptism, that in that rite the *immersion* of the body, in imitation

of Christ's death and burial *for sin*, implies an engagement on the part of the BAPTIZED to die *to sin;* and the rising from the water, in imitation of his resurrection, implies the commencement of a new life pledged to virtue and holiness."

REV. ABRAHAM REES, D. D., Professor of Theology in Hackney College, and a fellow of the Royal Society, edited the enlarged edition of Chambers' Cyclopedia, and subsequently a still more extensive work, universally known as "Rees' Cyclopedia," in which it is said:

"BAPTISM, in *Theology;* formed from the Greek BAPTIZO, of BAPTO, I *dip* or *plunge*, a rite or ceremony by which persons are initiated into the profession of the Christian religion." . . . "In the primitive times, this ceremony was performed by *immersion*, as it is to this day in the oriental Churches, according to the original signification of the word. However, it is not improbable, that when great numbers were to be BAPTIZED at the same time, the water was applied by *sprinkling*, which was a practice sufficiently familiar to the Jews."—*Art. Bap., Lond. edit.*, 1819.

WILLIAM GREENFIELD, who declared that he was

"not a Baptist nor the son of a Baptist," but who was a remarkable linguist, an honorary member of the Royal Asiatic Society, and Superintendent of the Translating and Editorial Department of the British and Foreign Bible Society, which, after his death, accorded to him the tribute of "sound learning, critical judgment, and a constant perception of the duty of faithful adherence to the very letter of the sacred original," in his masterly Defence of the Mahratta Version, says:

"The term *immerse*, or what is equivalent to it, appears the only term which can be *properly* employed as a translation of the Greek word BAPTIZO."

GREENFIELD, in his Lexicon of the New Testament, defines the Greek BAPTIZO thus:

"To *immerse, immerge, submerge, sink;* in N. T. to *wash,** perform *ablution, cleanse;* to *immerse,* BAPTIZE, administer the rite of BAPTISM."

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* GREENFIELD, in his Defence of the Mahratta Version, explaining the term 'wash,' says:—"It is evident, that to WASH the BODY OR PERSON, without specifying any particular part of the body, must necessarily denote TO BATHE, which clearly implies IMMERSION."

TITTMANN, also, an eminent German critic, in his Syn. N. Test., speaking of the Greek words LOUO and NIPTO, says:—"They differ as our BADEN [bathe] and WASHEN [wash]. NIPTESTHAI, therefore, is spoken of any part of the body, not simply of the feet or hands; LOUSASTHAI of the whole body. Acts 9 : 37; Compare Hom. Il. o. n. 582."

JEREMY TAYLOR, D. D., a bishop, and one of the brightest luminaries of the English Church, who, according to Dr. Rust, "had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint," in his "Ductor Dubitantium," a book which Wood says, "is alone able to give its author immortality," says:

"The custom of the ancient churches was not *sprinkling*, but *immersion;* in pursuance of the sense of the word (BAPTIZE) in the commandment, and the example of our blessed Savior."—*B.* iii., *C.* iv., *Rule* 15.

A BODY OF LEARNED DIVINES, appointed by the same Parliament that convoked the Westminster Assembly, and composed in part of the same persons, in a celebrated work, entitled "Annotations on the Bible," comment on Rom. 6 : 4, and Col. 2 : 12, as follows:

"In this phrase, the Apostle seemeth to allude to the ancient manner of BAPTISM, which was to *dip* the parties BAPTIZED, and, as it were, to *bury* them under the water."

SECTION NINTH.

Testimony of the Roman Catholics.

Rev. Francis P. Kenrick, D. D., late Catholic Bishop of Philadelphia, now of Baltimore, of whom Cardinal Wiseman says: "His varied and extensive learning, his great researches, his distinguished abilities, and his sound orthodoxy, combined with his high position in the Church, must give weight to all that he publishes;" and any work of whom, the Cardinal says, "must be received with interest and with respect, by every Catholic who speaks the English language;" in his translation of the New Testament, retains "baptize," in the text, but makes this marginal rendering and remark at Matt. 3: 6:

"*Immersed.* This is the obvious force of the term."

Rev. N. Wiseman, D. D., an eminent oriental scholar, pro-rector to the English College at Rome, and cardinal of the Roman Church, says:

"We retain the name of baptism, which means *immersion*, though the rite is no longer performed by it. We cling to names that

have their rise in the fervor and glory of the past; we are not easily driven from the recollections which hang even upon syllables."

DR. F. BRENNER, a distingnished writer, of the Roman Church, in a learned work, published in 1818, says:

"Thirteen hundred years, BAPTISM was generally and ordinarily an *immersion* of the person under water, and only in extraordinary cases, a *sprinkling* or *pouring* with water; the latter, as a mode of BAPTISM, was, moreover, called in question, aye, even forbidden. Now BAPTISM is generally and ordinarily a *pouring* of the person with water; and only in the Church of Milan [the Ambrosian church] *immersion* still continues, as something peculiar to this church alone, and extraordinary; elsewhere it would be punishable."—*Brenner's Gesch. &c., p.* 306.

DR. BRENNER, elsewhere in the same work, speaking of *sprinkling* or *pouring*, as practiced for BAPTISM in Italy and France before the close of the sixth century, says it was allowed only in special cases:

"When, for example, there was no suit-

able place for *immersion*, or the candidate was seized with a severe sickness, making *immersion* impossible; although otherwise even the bed-ridden sick were *immersed*."—*p.* 15.

Rev. John Lingard, D. D., in his Antiquities of the Anglo-Saxon Church, p. 118, Am. edit., a work highly recommended by Bishop Kenrick, speaking of the person BAPTIZED, says:

"He was *plunged* into the water. the mysterious words were pronounced, and he *emerged*."

Lewis Anthony Muratori, an Italian writer, who left behind him such monuments of universal knowledge and intense application as the life and strength of one man would scarcely seem able to accomplish, and who enjoyed the highest favor of the Roman Church, under Benedict XIV., says:

"But here the Ambrosian rite in BAPTIZING should by no means be concealed. For the Ambrosian priests BAPTIZE, not by *ablution*. as the Romans now do, but by a certain species of *immersion*. For the infant being taken with the hands, they *immerse* the back part of its head three times in the salutary water in the form of a cross; which

vestige of the most ancient and formerly everywhere-used *immersion* endures to this time."—*Murat. Ital. Antiq. Med. Aev., Vol.* IV., *Dis.* 57.

SECTION TENTH

Promiscuous Testimonies.

LIEUT. LYNCH, under a commission from the United States, in his Expedition to the Dead Sea, in 1848, speaking of "El Meshra," which he styles "the bathing place of Christian pilgrims," says:

"It is consecrated by tradition as the place where the Israelites passed over with the Ark of the Covenant, and where our blessed Savior was BAPTIZED by John." "Tradition, sustained by the geographical features of the country, makes this the scene of the BAPTISM of the Redeemer." "And as the ford probably derived its name from the passage of the Israelites with the Ark of the Covenant, the inference is not unreasonable, that this spot has been doubly hallow-

ed." And speaking of a caravan of Christian pilgrims, who came, while he was on the ground, to commemorate the Savior's BAPTISM, he says: "each one *plunged* himself, or was *dipped* by another, three times below the surface, in honor of the Trinity."—*Lynch's Expedition, pp.* 255, 263.

DR. TISCHENDORF, a biblical critic of the first class, in his edition of the Greek text, published at Leipsic in 1850, as does Dr. Theile, of Leipsic, puts over the third chapter of Matthew this heading:

"*Immersio* Jesu," *immersion* of Jesus.

From these examples it must be inferred that Drs. Theile and Tischendorf regard the Greek word BAPTISMA, or BAPTISMOS, as signifying *immersion*.

FRANCIS PASSOW, in his lexicon, as revised by Rost and Palm, defines BAPTIZO thus:

"(1) To *immerse* often and repeatedly, to *submerge;* hence to *moisten, wet, water*; (2) to *draw water;* (3) to BAPTIZE, mid., to *bathe* one's self to *wash.*"

PROFESSORS LIDDELL and SCOTT, in their Greek lexicon, based upon that of Francis Passow, define BAPTIZO thus:

"I. To *dip* repeatedly; to *sink;* to *bathe.* II. To *draw water*, Plut. Alex., 47. III. To BAPTIZE, N. T."

It should be observed that the definitions, "*to pour upon, drench,*" which appeared in the first English edition of Liddell and Scott, and in the first American, by Prof. Drisler, have been given up and discarded by both the authors and the American editor, and, therefore, they do not appear in the second editions of that work. The definition, "*to draw water,*" is based on the use of BAPTIZO by Plutarch, in his life of Alexander, where, speaking of a bacchanalian procession in Carmania, he says:

"In the whole company there was not to be seen a buckler, a helmet, or spear; but all the way, the soldiers BAPTIZING with cups, flagons, and goblets, out of large casks and urns, drank to each other; some as they went marching along, and others as they were reclining at tables."

And nothing can be more obvious than that BAPTIZING is here used in the sense of *dipping*, and furnishes not the slightest authority for the definition, "*to draw water.*"

DR. JAMES DONNEGAN, in his well-known Greek lexicon, defines BAPTIZO thus:

"To *immerse* repeatedly into a liquid; to *submerge;* to *soak* thoroughly; to *saturate.*"

JOHN G. ROSENMULLER, a learned critic of the Lutheran Church, in his scholia on Matt. 3 : 6, and Rom. 6 : 4, says :

"TO BAPTIZE is *to immerse, to dip;* the body, or the part of the body which is to be BAPTIZED, going under the water." "*Immersion* in the water of baptism. and the coming out of the same, was a sign that the old life had been abandoned and a new one, in the opposite direction, established. Hence it was customary for those BAPTIZED to be spoken of on the one hand as *dead* and *buried*, on the other, as *resuscitated* again into a new life. The learned rightly admonish us that, on account of this mystical sense of BAPTISM, the rite of *immersion* ought to have been retained in the Christian Church."

SIR JOHN FLOYER, a learned physician and medical writer of England, in his treatise on the virtues of cold water, written near the end of the seventeenth century, says :

"The church of Rome hath drawn short compendiums of both sacraments; in the eucharist they use only the wafer; and instead of *immersion*, they introduced *aspersion.*

I have given now what testimony I could find in our English authors, to the practice of *immersion* from the time the Britons and Saxons were BAPTIZED, till King James's days; when the people grew peevish with all ancient ceremonies, and through the love of novelty, and the niceness of parents, and the pretence of modesty, they laid aside *immersion*."

DE STOURDZA, a native Greek Scholar, says: "The distinctive character of the institution of BAPTISM is *immersion*, BAPTISMA, which cannot be omitted without destroying the emblematical meaning of the sacred rite, and without contradicting, at the same time, the etymological meaning of the word, which serves to designate it." *Consid. sur la Doct. et l' Esp. de l' Egl. Orth. p.* 87.

LOUIS F. KLIPSTEIN, AA. LL. M. PH. D., in the University of Giessen, speaking of BAPTISM among the Anglo-Saxons, says: "The mode of administering the ordinance was by *immersion*."—*Anal. Angl. Sax., vol.* I. *p.* 376.

H. A. SCHOTT, in his Latin version of the New Testament, published in 1825, invariably translates BAPTIZO by *immergo, immerse.*

G. S. JASPIS, in his Latin version of the Epistles, as revised in 1821, invariably renders BAPTIZO by *tingo, dip*, and *immergo, immerse*, and other equivalent vernacular words.

H. G. REICHARD, in his Latin version of the New Testament, published in 1799, invariably translates BAPTIZO by *tingo, dip, immergo, immerse, lavo, bathe*, or vernacular words of like import.

BRETSCHNEIDER, in his able treatise on the Doctrines of the Lutheran Church, vol. II. p. 657,

says: "To the existence of BAPTISM belongs the entire *immersion* under the water." In his N. T. lexicon he defines BAPTIZO "to *dip in* frequently, to *bathe* frequently, thence to *bathe*, *wash* simply, to *immerse* into water, to *submerge*."

J. F. SCHLEUSNER, in his N. T. lexicon of 1791, defines BAPTIZO "to *immerse* and *dip in*, to *plunge into water*, to *wash*, *bathe*, *cleanse in water*."

C. SHOETGEN, in his N. T. lexicon of 1746, the best ever made before Schleusner's, defines BAPTIZO "to *merge*, to *immerse*, to *wash*, to *bathe*, to *baptize*."

J. C. SUICER, in his Thesaurus of the Greek Fathers, published about 1659, defines BAPTIZO "to *immerse*, to *wash*."

CHARLES ANTHON, LL.D., Professor of Greek and Latin in Columbia College, speaking of BAPTIZO, in a letter to Dr. Parmly, says: "The primary meaning is to *dip* or *immerse;* and its secondary meanings, if ever it had any, all refer in some way or other to the same leading idea. *Sprinkling*, &c., are entirely out of the question." —*R. Fuller on Baptism, p.* 45.

"In the Assembly of Divines held at Westminster in 1643, it was keenly debated whether *immersion* or *sprinkling* should be adopted; twenty-five voted for *sprinkling*, and twenty-four for *immersion;* and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that Assembly."—*Edinburgh Encyclopedia, Art. Bapt., Phil. ed.*, 1832.

PART SECOND.

THIS part extends from the Westminster Assembly, in 1643, to the time when, as the learned Basnage says, "the Legislature, in a Council at Ravenna, in the year 1311, declared *dipping* or *sprinkling* indifferent."

SECTION FIRST.

Testimony of Lutherans.

ELIAS HUTTER, a celebrated linguist, and Professor of Hebrew at Leipsic, in the first translation of the New Testament into Hebrew, of which we have any account, published in a Polyglot of twelve languages, at Nuremberg in 1599, rendered the Greek word BAPTIZO by the Hebrew *taval*,

which, plainly and unequivocally signifies to *immerse.*

PHILIP MELANCTHON, one of the wisest and greatest men of his times, Professor of Greek in the University of Wittemberg, author of the Augsburg Confession of Faith of 1530, and afterwards of the Confession of the Saxon Churches of 1551, one of the deputies appointed by the Elector of Saxony to the Council of Trent, the intimate friend and coadjutor of Luther, in the Reformation, especially in translating the Bible, whose hatred for controversy was surpassed, only by his love of truth, defines the Christian rite thus :

"BAPTISM is *immersion* into water, which is made with this admirable benediction: "I BAPTIZE thee,'" &c. "The *immersion* signifies that our sins are washed away, and *merged* into the death of Christ."—*Catech. Melancth. Op. Om. P. I., pp.* 24, 25, *Wit. ed.*, 1580.

THE PROTESTANT CHURCH OF SAXONY, in the memorable Confession of Doctrine, written by the learned Melancthon, in 1551, embracing the substance of the celebrated Augsburg Confession, as composed by Melancthon in 1530, considerably enlarged, and endorsed by a host of learned men, representing that Church at the Council of Trent, holds the following doctrine·

"BAPTISM is the entire action, namely the *immersion* and pronunciation of the words: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.' In these words we often set forth the substance of the doctrine of the Gospel which is comprehended in them. 'I baptize thee,' that is, I testify in this *immersion* that thou art washed from sins and already accepted by the true God."

THE PROTESTANT CHURCH OF HOLLAND, in the first known translation of the Scriptures into the Dutch language, made from Luther's German, about the middle of the sixteenth century, used the vernacular term *doopen*, which signifies to *dip*, as a translation of the Greek BAPTIZO through the German *taufen*. And Dr. Heringa says: "The Dutch translators and revisers generally followed Piscator, and even made use of his manuscript notes, procured from his heirs by their High Mightinesses."

DR. MARTIN LUTHER, the great leader of the Protestant Reformation in the sixteenth century, and the illustrious founder of the Lutheran Church, in his German version of the Bible, which has continued to be till the present time the most popular and the only common version in that lan-

guage, rendered the Greek BAPTIZO by the German *taufen*, which, like the Dutch *doopen*, though now used in the generic sense of *christen*, originally and etymologically signified only to *dip*;* in which sense it was manifestly understood and used by Luther in his translation of the Bible; as any one can see from his writings, where, among other things he says:

"The term BAPTISM is Greek; in Latin it may be translated *immersio*, since we *immerse* any thing into the water, that the whole may be covered with water; and though that custom may have fallen into disuse with

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*THE MANAGERS OF THE AMERICAN BIBLE SOCIETY, embracing some of the best scholars in this country, in their official statement of the Principles and Practice of that Society, in 1841, speaking of TAUFEN and DOOPEN as then used in the German and the Dutch versions, say that, "Though they once signified 'IMMERSE,' they have (like many words in the English Bible) lost their first meaning, and are now of as general import as the English word, 'BAPTIZE.'" Agreeably with this we find that where Luther, three hundred years ago, used TAUFEN to translate the Hebrew TAVAL, 'TO DIP,' in 2 Kings, 5: 14, De Wette now uses TAUCHEN, as at present the more specific term. And thus it appears that, TAUFEN, when used by Luther to translate BAPTIZO, signified 'TO IMMERSE.' But when its usage became restricted to the sacred rite, and the form of that rite was changed by the prevailing usage of the churches, from IMMERSION to SPRINKLING, the original, distinctive meaning of TAUFEN became obscured; so that the word is now employed, as an ecclesiastical term, in a generic sense, to designate the initiatory rite, without denoting the manner of its administration.

very many (for they do not totally *immerse* children, but only *perfuse* them with a very little water,) yet they ought to be entirely *immersed*, and immediately withdrawn. For this the etymology of the term seems to demand. And the Germans also call BAPTISM *Taufe*, from depth, which in their language they call *Tiefe*, because it is fit that those who are BAPTIZED should be deeply *immersed*. And certainly if you look at what BAPTISM signifies, you will see that the same is required. For it signifies this, that the old man, and our sinful nature, which consists of flesh and blood, are totally *immersed* by divine grace (which we will point out more fully.) The mode of BAPTIZING, therefore, was obliged to correspond with the signification of BAPTISM, that it might set forth a certain and full sign of it." . . . "In BAPTISM to the words of the promise he adds the sign of *immersion* into water." . . . . "Another thing, which pertains to BAPTISM, is the sign or sacrament, which is *immersion* itself into water, whence also it has the name. For BAPTIZO in Greek is *mergo* in Latin, and BAPTISMA is *mersio*." . . . "BAPTISM justifies no one, nor is it advantageous to any one, but faith in the word of

the promise, to which BAPTISM is added, this justifies and fulfils that which BAPTISM signifies. For faith is the *submersion* of the old man, and the *emersion* of the new man." . . . "And so BAPTISM signifies two things, death and resurrection, that is, a full and perfect justification. For in that the minister *immerses* a child into water, signifies death; but in that he brings it out again, signifies life. So Paul sets forth in Rom. 6: 'For we are *buried* with Christ by BAPTISM into death,'" &c. . . . . "Wherefore, while we begin to believe, we, at the same time, begin to die to this world, and to live to God in a future life, so that faith is truly a death and resurrection, that is, that spiritual BAPTISM, in which we are *immersed* and *emerge*. In that, therefore, ablution from sins is attributable to BAPTISM, it is, indeed, truly attributed, but the signification is too slender and soft to express BAPTISM, which is a symbol rather of death and resurrection. On this account I could wish that those who are to be BAPTIZED should be completely *immersed* into the water, as the word signifies and the mystical rite expresses; not because I think it necessary, but because it would be beautiful, that of a thing so perfect and full,

an expression likewise full and perfect should be given, as also it was instituted, without doubt, by Christ."

"*Taufe* is called in Greek, BAPTISMUS, in Latin, *mersio;* that is, when they *immerse* something entirely into the water, which goes altogether over it. And although in many places the custom is never to *plunge* and to *immerse* the children completely into the font, but they only *sprinkle* them out of the font with the hand; nevertheless it should be so, and would be right, that they should, according to the meaning of the word, *taufe,* sink and BAPTIZE the child, or any one who is BAPTIZED, entirely into the water, and bring it out again. For also, without doubt, the word, *taufe,* in German dialects, comes from the word, *tief;* so that what one would BAPTIZE, he sinks deeply into the water. That also the signification of BAPTISM demands; for it signifies that the old man and sinful birth of flesh and blood, should be completely drowned through the grace of God; as we shall hear. Therefore one ought to do enough for this signification, and to give a right, perfect sign."—*Opera Luth. tom.* I. *pp* 71, 72, *Wit. ed.* 1582. *Tom.* II. *pp.* 70, 75, 76, *Wit ed.* 1562. *Luth. Werke Von Walch, vol.* X., *pp.* 2593, 2594.

SECTION SECOND.

Testimony of Presbyterians.

Rev. John Diodati, D. D., who was brought up in the Roman Church, but in early life embraced the Protestant faith, became a Professor, first of Hebrew, then of Theology, at Geneva, and was deputed with Trouchin to represent the Genevan clergy in the Synod of Dort, by which he was appointed, with five others, to draw up the Belgic Confession of Faith, to secure the professors of the reformed religion in Holland within the pale of pure and unadulterated Calvinism, in his celebrated Italian version of the Bible, which, though perhaps too paraphrastical, enjoys nevertheless the reputation of being exceedingly faithful and elegant. has, like most of those who have translated the Scriptures into the Latin, French, Spanish, Portuguese and other cognate languages, transferred the Greek word baptizo. "It should, however, be remarked," says the learned Greenfield, in his celebrated Defence of the Mahratta version, "that though these translators adopted the Greek word, yet they clearly understood it in the sense of *immersion*." Hence Diodati, in his version, ed.

1607, explains "BATTEZZATI," at Matt. 3 : 6, by the following marginal note :

"*Dipped in the water*, for a sacred sign and ceremony, testifying and sealing the remission, and purging away of sin in the blood of Christ, and the purification of their minds by the power of the Holy Spirit."

THEODORE BEZA, a renowned scholar, reputed the best interpreter of his time, and next to Calvin, the most distinguished for genius and influence among the preachers of the Calvinistic Church in the sixteenth century, Professor of the Greek Language at Lausanne, and afterwards Professor of Theology at Geneva, where, after the death of Calvin, he presided over the Church, and enjoyed for forty years the reputation of a patriarch, without whose approbation no important step was taken, in a new Latin version accompanying his excellent edition of the Greek Testament, first published in 1556, transferred the Greek word BAPTIZO, wherever it related to the sacred rite ; but obviously in the sense of *immersion ;* as appears from his annotations on Matt. 3 : 11, Mark 7 : 4, and Gal. 2 : 27, where he says :

"The word for BAPTIZING, (which, indeed, if you look at the term itself, corresponds

with the Hebrew, *taval* [*immerse*] rather than with *rahhatz* [*wash,*]) formerly used by the sacred writers in the new mystery, and for so many ages afterwards, by the tacit consent of all the churches, consecrated to this one sacrament, so that it had passed over even into the common idioms of almost all nations, these men, therefore, (of whom Sebastian Castell is chief,) rashly venture, nevertheless, to change, that they may use the terms, '*bathing*' and '*ablution*' and '*washing*,' the words, BAPTIZE and BAPTISM, being treated as if eliminated and abandoned. Men are certainly fastidious, who are neither moved by the perpetual authority of so many ages, nor can be led by the daily custom of the people in speaking, to think that, what all concede to other masters of the arts and professors, is allowable to theologians ; that is, that what they have come into possession of, by long usage and the best faith, they should retain as their own. Nor is there any reason why they should use as a pretext, the authority of a few ancient writers ; as, for instance, that Cyprian said *tingentes* [*dipping*] instead of *baptizantes* [BAPTIZING,] and Tertullian in some place calls Christ *sequestrem* instead of Medi-

ator. For what was to those ancients as it were new, is to us old; and this proves that even these very words which we now use, were familiar to the Church, and were, therefore, more pleasing to themselves, because they are very rarely found having spoken otherwise."

"'They were *bathed*'—BAPTISONTAI Vulgate, BAPTIZENTUR, which Erasmus with reason changed, since it was not performed by that solemn ablution, to which (as I before said) the appellation of BAPTISM had been now for a long time, by the custom of all the churches, set apart and consecrated. But BAPTIZESTHAI is more in this place than *cherniptein*, because the former would seem to be understood of the whole body, the latter of the hands only. Nor, indeed, does BAPTIZEIN signify *to wash*, unless by consequence. For it properly means, to *immerse*, for the sake of dyeing." "But this phrase also seems to be derived from the ancient custom of *immersing* adults."

THE RITUAL OF THE CALVINISTIC CHURCH at Geneva, as early as 1556, contained in its 'Form of Prayers and Administration of Sacraments,' the following:

"'I BAPTIZE thee in the name of the Fa-

ther, of the Son, and of the Holy Ghost. And as he (the priest) speaketh these words, he taketh water in his hand, and layeth it on the child's forehead."

This appears to be the oldest church-law *requiring affusion* for BAPTISM

JOHN CALVIN, a distinguished reformer of the sixteenth century, who, according to our own Bancroft, "achieved an immortality of fame before he was twenty-eight years of age," and whose "only happiness consisted of 'tasks of glory and of good,'" with "probity unquestionable and morals spotless," whom the learned Hooker declared to be "incomparably the wisest man that ever the French Church did enjoy since it enjoyed him," and whom even the cautious Scaliger pronounced "the most exalted character that had appeared since the days of the Apostles, and, at the age of twenty-two, the most learned man in Europe," this great man, in his comments on John 3 : 23, and Acts 8 : 38, says:

"From these words it is lawful to conclude that BAPTISM was celebrated by John and Christ by the *submersion* of the whole body." "Here we see plainly what the rite of BAPTIZING was among the ancients; for

they *immersed* the whole body into water. Now the practice has come into vogue, that the minister shall only *sprinkle* the body or the head. But so small a difference of ceremony ought not to be of so great importance to us, that we should on that account divide the Church, or disturb it with strifes. In behalf of the ceremony of BAPTISM itself, indeed, as far as it was delivered to us by Christ, it would be a hundred times better that we should fight even to the death, than that we should permit it to be torn from us; but since in the symbol of water we have the testimony, as well of our ablution, as of a new life; since in water as in a mirror Christ represents to us his blood, that we may seek thence our purification; since he teaches that we are restored by his spirit, that being dead to sin we may live to righteousness, it is certain that nothing which may make to the substance of BAPTISM is wanting to us. Wherefore the Church freely permitted herself from the beginning to have ceremonies, outside of this substance, somewhat dissimilar. For some *immersed* three times, but others once only; wherefore we should not be too particular in things not so necessary; only let not adventitious

displays corrupt a simple institution of Christ."

CALVIN, also, in his Institutes of the Christian Religion, xv. 19, says: "Whether the person who is BAPTIZED be wholly *immersed*, and that thrice or once, or be only *sprinkled* with water *poured* on, matters very little; but that, on account of the diversity of countries, ought to be free to the churches. Although it is certain, both that the word itself of BAPTIZING signifies to *immerse*, and that the rite of *immersing* was observed by the ancient Church."

Such is the testimony of this great and good man, the founder and father of Presbyterianism, in relation to the meaning of the word BAPTIZE and the practice of the ancient Church; and such is the only ground on which he attempted to justify the *substitution* of *sprinkling* for *immersion*.

SECTION THIRD.

Testimony of Episcopalians.

THE PROTESTANT EPISCOPAL CHURCH OF ENGLAND produced, in 1611, a new translation of the Scriptures in English, specifically known as King

James's version, which has been ever since the commonly received version in that language. In making this version the translators were required to follow the Bishops' Bible, and to make no alteration in that version, except where the sense required it. Yet in 2 Kings, 5 : 14, where the Hebrew *taval*, which the Septuagint had rendered by BAPTIZO, was translated in the Bishops' Bible *washed*, the authors of our common version substituted *dipped*. While in cases relating to the Christian rite the transferred term BAPTIZE is retained as in the Bishops' Bible ; of which the translators, in their preface, say : "We have on the one side avoided the scrupulositie of the Puritanes, who leave the old ecclestasticall words and betake them to other ; as when they put *washing* for BAPTISM, and *congregation* instead of *church*." The sense in which these translators understood and used the word BAPTIZE, in the common version, is most fairly inferred from their practice and the Liturgy of their Church.

RICHARD COX, an eminent scholar in the Episcopal Church, and Bishop of Ely, who, according to his biographer, was "one of the chief pillars and ornaments of the Church," in his translation of a greater portion of what is commonly known as the Bishops' Bible, published in 1568, employed the

transferred term, BAPTIZE, to describe the sacred rite. The sense in which he so employed that term may also be safely inferred from the contemporaneous Liturgy of his Church; more especially as he himself was the chief author of that Liturgy.

WILLIAM WHITTINGHAM, Dean of Durham, under Queen Elizabeth, and brother-in-law of John Calvin, in his translation of the Geneva version of the New Testament, published in 1557, used the transferred term, BAPTIZE. And it is fair to presume that he also understood its meaning according to the practice and Liturgy of the Episcopal Church.

THE PROTESTANT EPISCOPAL CHURCH, of England, by a convocation of Bishops in 1542, undertook to make a new English version. Among the numerous questions which arose, it was debated by them, whether 'charity' or 'love' should be used to translate *charitas;* and whether *ecclesia* should be rendered 'church' or 'congregation.' But Stephen Gardiner, Bishop of Winchester, who, as Fuller says, "wanting power to keep the light of the word from shining, sought out of policy to put it into a dark lanthorn," superseded all such questions, by proposing to transfer ninety-nine words and phrases from the Latin Vulgate, which, as he

said, on account of their genuine and native meaning, and the majesty of the matter signified by them, he would have incorporated into the English version, *untranslated*, or as little altered as possible. Among these were *charitas*, *ecclesia*, *episcopus*, *baptizare*, &c. But the Bishops refused to have their work submitted to the Universities, according to the will of the king, and consequently this project was defeated. The sense in which it was here proposed, to transfer the term BAPTIZE must also be gathered from the contemporaneous practice and Liturgy of the Church.

In the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, *as revised and settled* at the Savoy Conference in 1662, (which is quoted in this place for the sake of a more convenient comparison of it with earlier editions,) the direction for public BAPTISM contains the following:

"Naming it after them, (if they shall certifie him that the child may well endure it,) he shall *dip* it in the water discreetly and warily, saying: 'N. I BAPTIZE thee,' &c. But if they certifie that the child is weak, it shall suffice to *pour* water upon it, saying the foresaid words."

But the Book of Common Prayer and Administration of the Sacraments and other parts of Divine Service, as printed in 1637, (six years previous to the Westminster Assembly,) under Charles I., and commonly called Archbishop Laud's, for the use of the Church of Scotland, directs as follows:

"The Presbyter shall take the childe in his hands and aske the name; and naming the childe, shall *dip* it in the water, so it be discreetly and warily done, saying: 'N. I BAPTIZE thee,' &c. And if the childe be weake, it shall suffice to *poure* water upon it, saying the foresaid words."

The Book of Common Prayer and Administration of Sacraments, &c., for the Church of England, as published under James I., in 1604, commonly called the 'Hampton Court Book,' and under Elizabeth, in 1559, commonly called the 'First Book of Queen Elizabeth,' and under Edward VI., in 1552, commonly called the 'Second Book of Edward VI.,' contained the same direction as that above quoted from Archbishop Laud's, of 1637. From which it will be observed that the clause, "if they shall certifie him that the childe may well endure it," was never found in the Liturgy of the Episcopal Church, till after the Westminster As-

sembly. And *dipping* for BAPTISM was always *required* except in cases of weakness.

REV. WILLIAM CHAPPEL, a learned and pious man, Fellow of Christ's College, Cambridge, and Provost of Trinity College, Dublin, Bishop of Cork, Cloyne and Ross, in his memoirs of himself, says, he was *dipped*, as was the custom in the parish in which he was born, in Nottinghamshire, December, 1512.

SECTION FOURTH.

Testimony of Roman Catholics.

JAMES PAMELIUS, canon of Bruges, arch-deacon and nominated bishop of St. Omer's in 1587, a scholar of large attainments, especially devoted to the study of the Christian fathers, says:

"Whereas the sick, by reason of their illness, could not be *immersed* or *plunged*, (which, properly speaking, is to be BAPTIZED,) they had the salutary water *poured* upon them, or were *sprinkled* with it. For the same reason, I think, the custom of *sprinkling* now used, first began to be ob-

served by the western Church; namely, on account of the tenderness of infants, seeing the BAPTISM of adults was now very seldom practised."

THE ROMAN CATECHISM, emanating from the Council of Trent, and published in 1566, under Pope Pius V., says:

"BAPTISM may be administered by *immersion*, *infusion*, or *aspersion;* and being administered in either of these forms it is equally valid."

JAMES SADOLET, a learned writer, of Italy, who was created cardinal of the Roman Catholic Church in 1536, and whom Erasmus very justly styled, "a notable ornament of his age," in his comment on Rom. 6: 4, 8, says:

"Our trine *immersion* in water at BAPTISM, and our trine *emersion*, denote that we are *buried* with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief."

DESIDERIUS ERASMUS, D. D., one of the greatest scholars of the age, and one of the most illustrious men that ever lived, in a note to his Latin version, of the sixteenth century, at Matt. 3: 14, says:

"It has seemed best to use the word for

BAPTIZING without change, although it is Greek, inasmuch as the thing itself has come down to us as something new. Although Cyprian in a letter to Cecil ventured to read thus: 'Teach all nations, *dipping* them in the name of the Father, and of the Son, and of the Holy Spirit.'"

SECTION FIFTH.

Promiscuous Testimonies.

HUGO GROTIUS, LL. D., styled not unaptly by Quistorpius the "Phenix of Literature," a pupil of Scaliger, and companion of Casaubon and Vossius, and beyond all question, one of the most profound scholars of the seventeenth century, in his annotations on Matt. 3: 6, John 3: 23, says:

"But that this customary rite was performed by *immersion* not by *pouring*, is indicated both by the proper signification of the word, and the places chosen for that rite, John 3: 23, Acts 8: 38, and many allusions of the Apostles, which cannot be referred to *sprinkling*, Rom. 6: 3, 4. Col. 2: 12.

Considerably later the custom of *pouring* or *sprinkling* seems to have come into use, for the sake of those who, lying in virulent disease, sought a name with Christ, whom the rest call *clinics*. See Epistle of Cyprian to Magnus." "Understand not many streams, but simply an abundance of water, so much certainly that the human body might be easily *immersed* in it, in which manner BAPTISM was then performed." "This appears to intimate not only the words of BAPTISM, but also the very form of it. For an *immersion* of the whole body into the river, so that it was no longer conspicuous, bore an image of the burial which is given to the dead."

STEPHEN CURCELLAEUS, an eminent minister and a renowned scholar, successor of Episcopius in the Professorship of Divinity at Amsterdam, in the seventeenth century, says:

"BAPTISM was performed by *plunging* the whole body into water, and not by *sprinkling* a few drops, as is now the practice. Nor did the disciples, that were sent out by Christ, administer BAPTISM afterwards in any other way." *Relig. Christ. Institut. L.* v. *C.* ii.

CLAUDIUS SALMASIUS, whom Isaac Casaubon pro-

nounced a man of wonderful learning, and who, according to his biographer, "was knowing in every thing, in divinity, in law, in philosophy, in criticism; and so consummate a linguist that there was hardly a language he had not attained some mastery in," says:

"BAPTISM is *immersion*, and was formerly celebrated according to the force and meaning of the name. Now it is only *rantism*, *sprinkling*, not *immersion*, nor *dipping*."—*Wolf, Cur. Phil. Crit. Matt.* 28 : 19.

GEORGE PASOR, Professor of Greek at Franeker, in his Lexicon of the New Testament, published about the time of his death, in 1637, defines BAPTIZO thus:

"To BAPTIZE, to *merge*, to *bathe*."

ISAAC CASAUBON, a scholar and critic of the first order, Professor of the Greek Language at Geneva from 1582 to 1596, and subsequently Professor of the Greek and the Latin Languages at Montpelier, in his edition of the Greek Testament, published in 1587, appended to Matt. 3 : 6, the following note:

"For this was the rite of BAPTIZING, that they were *immersed* into the waters; which even the word itself sufficiently declares."

JOHN JONES, M. D., a celebrated physician, of England, in his work entitled, "The Art and Science of preserving the Body and Soul in Health," published in 1579, incidentally notices the fact, that, some of the old priests of that time were accustomed to *dip* the child very zealously to the bottom of the font.

JOHN SCAPULA, a well-known lexicographer in his Greek lexicon, of 1579, furtively copied from the work of his employer, adopted without change the definition of BAPTIZO, as that celebrated scholar,

HENRY STEVENS, in his incomparable Thesaurus of 1572, had defined the term, thus :

"To *merge*, or *immerse;* to *submerge*, to *bury* in water."

These are his only definitions in relation to classical usage ; but referring to Mark 7 : 4, and Luke 11 : 38, he adds :

"To *wash*, to *bathe.*"

THE WELSH VERSIONS, the first of which was published in the sixteenth century, have *bediddio*, which originally and primarily signifies 'to *bathe.*'

THE ICELANDIC VERSIONS, including that of Oddur, made about the middle of the sixteenth cen-

tury, have all, so far as known to the writer, rendered BAPTIZO by the native term *skira*, which signifies 'to *cleanse*;' as by *washing*.

WALDERUS, in his Greek lexicon of 1537, defines BAPTIZO as signifying only "to *immerse*."

JOHN FRITH, who, being converted through Tyndal, became a distinguished reformer, and died a martyr at Smithfield, in 1533, says:

"The sign in BAPTISM is the *plunging* down in the material water, and lifting up again." . . . "The signification of BAPTISM is described of Paul in the sixth of the Romans; that, as we are *plunged* bodily in the water, even so we are dead and *buried* with Christ from sin; and as we are lifted up again out of the water, even so are we risen with Christ from our sins, that we might hereafter walk in a new conversation of life. So that these two things, that is, to be *plunged* in the water, and lift up again, do signify and represent the whole pith and effect of BAPTISM, that is, the mortification of our old Adam, and the rising up of our new man."—*Eng. and Scotch Ref. vol.* iv. *pp.* 284, 289.

WILLIAM TYNDAL, a man of uncommon abilities and learning, who for his love of the truth, and

his zeal in the publication of God's word among the common people, was first strangled, then burnt as a martyr in 1536, in the first translation of the New Testament, made out of the original in 1526, transferred the Greek word BAPTIZO, in all cases relating to the Christian rite. But that he understood and used the term so transferred in the sense of *immersion*, is evident from what he elsewhere says of the rite, namely:

"Tribulation is our right BAPTISM, and is signified by *plunging* into water." . . . "The *plungynge* into the water sygnifieth that we dye and are *buryed* with Christ as concernynge the old lyfe of synne which is in Adam. And the pullynge out agayne sygnyfyeth that we ryse agayne with Chryste in a new lyfe." . . . "Ask the people what they understand by their BAPTISM or *washing*. And thou shalt see, that they believe, how that the very *plunging* into the water saveth them. . . . Behold how narrowly the people look on the ceremony. If ought be left out, or if the child be not altogether *dipt* in the water, or if, because the child is sick, the priest dare not *plunge* him into the water, but *pour* water on his head, how tremble they! how quake they! How say ye, 'Sir John,' say they, 'is this child christen-

ed enough? hath it his full christendom?' They believe verily that the child is not christened."—*Tynd. Obed. Christ. Man. Eng. and Scot. Ref. vol.* ii. *pp.* 174, 287, 310.

THE PERSIC VERSION, supposed to have been made in the fourteenth century, renders BAPTIZO by the vernacular word *shustan*, which, according to Golius and Richardson, well-known lexicographers, signifies 'to *wash*,' in the sense of *ablution*.

JOHN WICLIF, an English Doctor, and Professor of Divinity in the University of Oxford; the father of the Reformation, who, according to Knighton, Wiclif's bitterest foe, "was reputed in philosophy, second to none; in scholastic discipline, incomparable," and was without doubt one of the greatest men of his times, translated the New Testament into English from the Latin Vulgate in 1380; and in cases not relating to the Christian rite, even where the Vulgate had retained BAPTIZO, he rendered it, 'to *wash*;' in some ten or twelve cases relating to the ordinance he translated it, 'to *christen*;' in all other cases he retained the Greco-Latin words, BAPTIZE and BAPTISM. But his renderings of the context in several instances are so much more consonant with the act of *immersion* than with any other mode of "christening;" (as where he says: "*christened in* Jordan,"

"BAPTIZED *in* the flood of Jordan," "*in* water," "*in* the Holy Ghost," &c.; never "*with* water," &c., as in the common version; and where he says: "Ye schulen be *waischun* with the BAPTYM, *in* which I am BAPTISED;") that we are compelled to believe that he used the term BAPTIZE in the sense of *immersion;* and the necessary force of 'in,' as here used, together with the most natural sense of '*wash,*' plainly shows that the translator had in mind the act of *immersion*, the consequence of which he denominates a *washing.*

This takes us back through the second period to 1311, when the Legislature, in a Council at Ravenna, declared *immersion* and *pouring* INDIFFERENT

PART THIRD.

THIS part extends from the Council at Ravenna, in 1311, to 754, when the Pope of Rome, Stephen II., decided, in answer to the inquiry of certain monks of Cressa, in Brittany, that it was lawful, *in case of necessity*, to pour water with a ladle, or with the hands, upon the head of an infant lying sick, and so to BAPTIZE, if it should be performed in the name of the Trinity.

Promiscuous Testimonies.

MURATORI, the celebrated Italian antiquary, already introduced, says:

"In a very ancient antiphonary of the metropolitan library at Mediolanum, written about the year 1150, which formerly be-

longed to the canon-law of the Valley of Travalia, the ceremonies of BAPTISM on the holy sabbath are recited, from which I have gathered these few."

And, after giving some extracts relating to services which precede the rite itself, he adds:

"Then, in describing BAPTISM, 'trine *immersion*' is prescribed."—*Murat. Itat. Antiq. Med. Aev. vol.* IV., *Dis.* 57.

THE SLAVONIC VERSION, made some time in the ninth century, translates BAPTIZO by the native word *krestiti*, which signifies, 'to *cross*,' and was first used to designate the Christian rite, either because a sign of the cross was made on the candidate at the time of his BAPTISM, or else on account of the trine *immersion* being administered in the form of a cross. The latter seems to be the more probable reason; in either case, however, the term used determines nothing as to the form of the rite in the Russian Church; though it appears from other evidences to have been *immersion.* in all ages. [See Dr. Schaff's testimony, p. 12.] The same term is used in modern Russian, and in all the cognate dialects of the Slavonic family into which the Scriptures have been translated.

PHOTIUS, patriarch of Constantinople, A. D. 880,

who was by far the greatest man of that age, from whom, indeed, it has been commonly styled "Seculum Photianum," the Photian Age, says:

"And he [the Apostle] beautifully said, not, 'We are planted together in death,' but, 'in the likeness of death.' For it is a likeness of death we have in BAPTISM, not bodily death. For the three *immersions* and *emersions* of BAPTISM, signify death and resurrection."—*Oecumen. vol.* I., *p.* 275, *Paris ed.* 1630.

RABANUS MAURUS, who was Abbot of Fulda in 822, and Archbishop of Mentz in 847, and whom Milner, the historian, pronounces one of the most learned men of that age, says:

"After the BAPTIZED comes up out of the font, the Presbyter immediately signs his forehead with holy oil."—*De Cleric. Institut. et Ceremon. Eccles. Lib.* I. c. 28.

FLACCUS ALCUINUS, an eminent scholar, and, according to the English historian, William of Malmesbury, "the best English divine after Bede and Adhelme," and who was the confidant instructor and adviser of Charlemagne, wrote a book in the latter part of the eighth century, in which he says:

"The priest shall BAPTIZE the candidate by trine *immersion*, with only one invocation of the holy Trinity, saying thus: 'I BAPTIZE thee in the name of the Father,' (*immersing* him once,) 'and of the Son,' (*immersing* him again,) 'and of the Holy Ghost,' (*immersing* him a third time.)—*Alcuini Lib. de Divin. Offic.*

ZACHARIAS, who succeeded Gregory III. in the papal chair in 741, writing from Rome to Archbishop Boniface, some years after, says:

"It appears to be decreed and clearly established by the English Council, that he who is *immersed* without the invocation of the Trinity, does not receive the sacrament of regeneration; which is entirely true; for if one is *washed* in the font of BAPTISM without the invocation of the Trinity, he is not a perfect Christian."

STEPHEN II., who took the papal chair in 752, being asked "whether it is lawful, *in case of necessity*, to pour water with a ladle, or with the hands upon an infant lying sick, and so to BAPTIZE," replied as follows:

"This BAPTISM, if it shall have been performed in the name of the sacred Trinity, shall remain firmly; especially when *necessity*

also demands, that he, who has been kept back by sickness, being in this manner regenerated, may be made a partaker of the kingdom of God."

The learned Basnage says: "This is accounted the first law against *immersion*. The pontiff, however, did not dispense with *immersion*, except in case of extreme necessity."

PART FOURTH.

THIS part extends from the decision of Stephen II., about 754, to the circumfusion of Novatian, the earliest instance on record of *sprinkling*, or *affusion*, for BAPTISM, which took place about 251.

Promiscuous Testimonies.

THE ANGLO-SAXON VERSION of the New Testament, made as early as the middle of the eighth century, renders BAPTIZO by vernacular terms. A manuscript copy of the Gospels, preserved in the Bodleian Library, styled, "Exemplar Rushworthianum," has "*depan*" and "*dippan*," "*to dip*," as a translation of BAPTIZO in Matt. 3: 11, and "*dippan* in Matt, 28: 19. Another manuscript, in the public Library at Cambridge, styled "Exemplar

Cantabrigiense," has "*dyppan*" as a translation of BAPTO, in Luke 16 : 24. In the Anglo-Saxon Gospels, as edited successively by Parker, Marshall, and Thorne, BAPTO is rendered "*dyppan*," '*to dip*,' and BAPTIZO, in cases not relating to the Christian rite, is rendered by "*thwean*," '*to wash*,' or '*bathe;*' and in cases relating to that rite, by "*fullian*," '*to full*,' '*perfect*,' '*cleanse*,' or '*whiten*,' which seems to have had no direct reference to the outward form of the rite ; although it is certain, from evidences adduced elsewhere, that that form, as practiced in the Anglo-Saxon Church, was *immersion ;* but the term, "*fullian*," was probably intended to designate the ordinance, thus administered, either by describing the effect of such a complete ablution, or by referring to the white costume worn by candidates, by which they were distinguished, and on account of which the baptized might be styled, "*whitened;*" just as in the time of Tyndal they were said to be "volowed," because *volo*, 'I will,' was the response of the candidate to questions put to him in connection with his BAPTISM.

JOHN DAMASCENUS, a Greek writer, celebrated for his talents and learning, and an illustrious father of the Church in the first part of the eighth century, says :

"For by the three *immersions* BAPTISM signifies the three days of the Lord's burial."—"But he is BAPTIZED, not as needing purification himself, but making my purification his own, in order that he might bruise the serpents' heads on the water; that he might wash out the sin, and *bury* all the old Adam in the water; that he might sanctify the BAPTIZER, that he might fulfil the law, that he might disclose the mystery of the Trinity; that he might become an example and a pattern for us to be BAPTIZED."—*De Fid. Orth. l.* 4, *c.* 9.

BEDE, surnamed the Venerable, a father and historian in the ancient Church of Britain, a man eminent for his learning, and master of almost every branch of literature, speaking of a soldier who had been beheaded, says:

"Concerning whom it is very evident that, though he was not *washed* in the font of BAPTISM, yet he was cleansed in the bath of his own blood."—*Eccles. Hist. B. I. c.* 7

And relating an account of Paulinus's ministry in the Province of Deiri, Bede says:

"He BAPTIZED in the river Swale, which runs by the village cataract; for as yet ora-

tories or BAPTISTERIES, in the very beginning of the infant Church there, could not be built."—*B.* ii. c. 14.

The following account, which Bede gives on good authority, proves that, in the eighth century Christians inhabiting the country where Jesus was BAPTIZED understood that he received the rite in the deep waters of the Jordan. He says:

"In the place where our Lord was BAPTIZED stands a wooden cross, as high as a man's neck, and sometimes covered by the water. From it to the further, that is, the eastern bank, is a sling's cast; and on the nearer bank is a large monastery of St. John, the Baptist, standing on a rising ground, and famous for a very handsome church, from which they descend to the cross, by a bridge supported on arches, to offer up their prayers. In the further part of the river is a quadrangular church, supported on four stone arches, covered with burnt tiles, where our Lord's clothes are said to have been kept whilst he was BAPTIZED."—*De Locis Sanc. Lib., Ven. Bed. Opera, tom.* IV. *pp.* 430, 432.

Again, speaking of the BAPTISM of Christ, Bede says:

"The founder of the waters themselves came to be BAPTIZED in the waters, that to us, who were conceived in iniquities, and born in sins, he might impart the desirable mystery of the second birth, which is celebrated by water and spirit." "No one of the greater personages has disdained to be BAPTIZED into the remission of sins by my humble ministry, when he has called to mind that the Lord, who BAPTIZING in the Holy Spirit, is accustomed to forgive sins, submitted his own head to the hands of a servant to be BAPTIZED in water."—*Hom.* xxiii, *Ven. Bed. Opera, tom.* v. *pp.* 164, 166.

"But Jesus being BAPTIZED and praying, heaven (says he) was opened. Because while in the humility of his body, *the Lord went under the waves of the Jordan*, by the power of his divinity he opened to us the gates of heaven. And while his immaculate flesh is *dipped* in the cold waters, the flaming sword, formerly set over against our sins, is extinguished."—*Expos. Luc.* 3 : 21, *Ven. Bed. Opera, tom.* x. *p.* 353.

THE ANGLO-SAXON HOMILY of ancient date, speaking of a child about to be BAPTIZED, says:

"He is brought, sinful through Adam's

disobedience, to the font-vat. But he is *washed* from all sins inwardly." In the same connection the font water is called "a well-spring of life."—*Anal. Anglo-Sax. vol.* I. *p.* 376.

THE ARABIC VERSION, made in the seventh century, renders BAPTIZO by the native term, *zaboghd*, which, according to Golius, signifies "*to dip, to imbue, immerse*, BAPTIZE;" according to Freytag, "*to dip, immerse.*"

LEO I., surnamed the Great, who was at the head of the Roman Church in A. D. 440, says:

"In the regular administration of BAPTISM, death also takes place in the destruction of sin, and the trine *immersion* resembles the three days' burial, and the rising up from the waters is an image of one coming forth from the sepulchre."—*Leo Mag. Epist.* IV. (*nova edit.* XVI.) *cap.* 3.

THE ARMENIAN VERSION, made about the middle of the fifth century, by Miesrob, the inventor of the Armenian alphabet, assisted by Chorenensis, author of the Armenian History, translates BAPTIZO by the native term, *Mgrdjel*, which Brand and Aucher, in their Armenian lexicon define, "to BAPTIZE, to *wash by plunging into water.*" That

these translators used the word in this sense is evident from the fact that they employ the same term to translate *taval*, in 2 Kings 5: 14, where the English version has "*dipped.*"

SOCRATES, the historian. describing the BAPTISM of a converted Jew, which took place in the fifth century, says:

"Being a paralytic he was lying upon a couch for many years." . . . "Having, therefore, instructed him in the first principles of Christian truth, and having preached the hope in Christ, he [Atticus, the bishop,] directed that he should be brought with the couch to the BAPTISTERY. And the paralytic Jew, receiving the BAPTISM with sincere faith, being taken up from the pool of the BAPTISTERY," &c.

Describing another case in that century, the same historian says:

"He [the bishop] having directed that the pool of the BAPTISTERY should be filled, led the Jew to it, in order to BAPTIZE him."

THE ABYSSINIAN RITUAL, which was composed as late as the fourth or fifth century, and used for many centuries, contains the following direction:

"The priest takes them and *immerses*

them three times, saying: 'I BAPTIZE thee,' &c.—*Modus Baptizandi, etc. quibus Ecclesia Ethiopum utitur, Ethiop. et Lat. Rom.* 1549, *p.* 19.

JOHN CHRYSOSTOM, of Antioch, Patriarch of Constantinople, in the latter part of the fourth century, speaking of BAPTISM, says:

"In it divine symbols are celebrated; a *burial* and death and resurrection and life, and these all take place together. For just as in any *burial*, we *sinking down in the water* as to our heads, the old man is *buried*, and *the whole sinking down is hid all at once.* Then, we *emerging*, the new man comes up again. For as it is easy for us to be BAPTIZED and to *emerge*, so it is easy for God to *bury* the old man, and to bring up the new man." . . . "For as it is easy for us when we are BAPTIZED to *emerge*, so it was easy for him [Christ] being dead to rise when he pleased."—*Hom. in Joh.* XXV. § 2.

ST. AUGUSTINE, an illustrious father of the Church, and Bishop of Hippo, at the close of the fourth century, whose authority was, according to Petavius, so great that, "the fathers and doctors who came after him, and even the popes themselves, and the councils of other bishops, have all

of them been of opinion that it was a sufficient proof of the truth of any opinion, that St. Augustine had taught it," says:

"After that ye promised to believe we three times *immersed* your heads in the sacred font."—*Sermo De Myst. Bap.*

ST. AMBROSE, an eminent Christian father and a distinguished writer, of the fourth century, ordained bishop of Milan in 375, says:

"Thou wast asked, 'Dost thou believe in God, the omnipotent Father?' Thou saidst, 'I believe,' and thou wast *immersed*, that is, thou wast *buried*." . . . "Yesterday we treated of the font, whose appearance is, as it were, a certain form of the sepulchre; into which we, believing in the Father and the Son, and the Holy Spirit, are taken and *immersed*, and rise, that is, are resuscitated." . . . "What is the resurrection, unless when we rise from death to life? So, therefore, also in BAPTISM, since it is a similitude of death, without doubt while thou *sinkest under*, and risest again, there is a similitude of the resurrection."—*De Sac. lib.* ii. *cap.* 7, *lib.* iii. c. 1.

GREGORY, bishop of Nyssa, in 371, brother of

Basil the Great, and author of the Nicene Creed, says:

"He is BAPTIZED in holy spirit, who through all thoughts and words and deeds is sanctified, and is spiritual. For as he who is BAPTIZED into water is *wholly wet*, so he who is BAPTIZED in holy spirit becomes entirely spiritual and holy, being perfected such in mind and action."—*Damascenus Sac. Par.* 3. 4.

Here an eminent Bishop of the fourth century, writing in the original language of the Apostles, declares that, "he who is BAPTIZED into water, is WHOLLY WET;" by which the exclusive signification of BAPTIZO in New Testament Greek, is put beyond a doubt.

ST. BASIL, surnamed the Great, successor of Eusebius as bishop of Cæsarea, in 370, and according to the learned Basnage, "a man of the utmost sincerity and candor, even in the minutest affairs, which shine forth, no less than his erudition, in the numerous works he has left," says:

"For the bodies of those BAPTIZED are as if *buried in the water*." . . . "In three *immersions*, therefore, and an equal number of invocations, the great mystery of BAPTISM is completed."—*Lib. De Spir. Sanct. cap.* 15.

St. Ephrem, the Syrian. a writer of the fourth century, who was so highly esteemed for his learning and piety that his works are said to have been publicly read in the churches after the Holy Scriptures, expresses his admiration at the humility of Christ in allowing himself to be *buried in a river*, when contrasted with his majesty in walking on the mighty deep. He says:

"It is wonderful! thy footsteps were planted on the waters, the great sea subjected itself under thy feet; and yet at a small river, that same head of thine subjected itself; it was bowed down and *immersed* in it."—*Ephr. Syr. Op. Tom.* vi. (*Syr.* iii.) *p.* 24. *Sermo* x. *Rom. ed.* 1743.

The Ethiopic or Abysinian Version, made as early as the middle of the fourth century, renders BAPTIZO by the native term, *tamaka*, which is defined by the celebrated Ludolph, in his Lexicon Ethiopico-Latinum, edition of 1699, as follows:

"Generally, *dipped, dipped in, immersed;* specifically, BAPTIZED or *immersed into water.*"

The Gothic Version, made from the Greek, by Ulphilas, Bishop of the Moesians, in the fourth century, renders BAPTIZO by the native term,

DAUPJAN, or *ufdaupjan*, which meant nothing else but '*to dip*' or '*submerge.*' *

THE APOSTOLICAL CONSTITUTIONS, so called, though not from the Apostles themselves, are nevertheless reliable in their descriptions of BAPTISM, as practiced by the oriental Church in the fourth century; and they say:

"The water is instead of a *burial*. . . the *immersion*, the dying with, the *emersion*, the rising with Christ."—*Lib.* iii. c. 17.

THE APOSTOLICAL CONSTITUTIONS also contain a passage which shows that, as religious ceremonies among the Jews, BAPTISMS and SPRINKLINGS were so entirely distinct that the latter could not be comprehended in the former. The Lord is there

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* DAUPJAN, with its derivatives in other dialects of the Teutonic family, is defined by Meidinger, in his Dictionnaire Etymologique et comparatif des Langues Teuto-Gothiques, Frank. edit., 1833, p. 400, thus: "DIPPEN, EINTAUCHEN, ENFONCER, PLONGER. Ang. S. DIPPAN, DYPPAN, PLONGER, BAPTISER: DYFAN, DUFIAN, GEDUFIAN, PLONGER. Eng. TO DIP, TO DIVE, PLONGER. Holl. DOOPEN. Swed. DOEPA. Dan DYPPE. It. TUFFARE.

TAUFEN, BAPTISER. Ang. S. DYPPAN, DIPPAN, DEPAN, DYFAN. Swed. DOEPA. Dan. DOEBE. Hol. DOOPEN. Alt D. DOUFAN. Alt G. DAUPJAN, PLONGER SE LAVER.

See also Junius' Gothicum Glossarium; also his Etymologicum Anglicanum, Spellman, Wachter Glossarium Germanicum, Ihre Glossarium Suio-Gothicum; also Adelung's Worterbuch; and the Glossarium Universale Hebraicum, Paris edit., 1797, under TAVANG and TSAVANG.

represented, under the Jewish dispensation, as prescribing certain ceremonies and observances, thus:

"I enjoin upon thee such ordinances, purifications, frequent BAPTISMS, *sprinklings;* and such abstinences, various rests."—*Lib.* ci. c. 20.

CYRILL, Bishop of Jerusalem, about the middle of the fourth century, writes as follows:

"Simon, the magician, also, once came to the bath. He was BAPTIZED, but he was not enlightened. And the body, indeed, he *dipped* in water, but the heart he did not enlighten in spirit. The body, indeed, both *went down* and *came up;* but the soul was not *buried* with Christ, nor was it raised."—*Procat.* § 2.

CYRILL, in another place, addressing the BAPTIZED in general, says:

"After these things ye were led to the sacred pool of divine BAPTISM, as Christ was taken from the cross to the prepared tomb. And each was asked if he believed in the name of the Father, and of the Son, and of the Holy Spirit. And ye confessed the saving confession, and *sunk down* three times *into the water*, and again *emerged;* and here,

by a figure covertly representing the three days' *burial* of Christ. For as our Savior spent three days and three nights in the bowels of the earth, so ye also in the first *emersion* imitate the first day of Christ in the earth, and in the *immersion*, the night."—*Catech.* 20. *Mystag.* ii. § 4.

CYPRIAN, Bishop of Carthage, in his letter to Magnus, written not long after the first instance of clinical *affusion* for BAPTISM, which is now known to history, says:

"You wish to know, also, very dear son, what I think of those who obtain the grace of God in sickness and feebleness, whether they ought to be regarded as legitimate Christians, since they have not been *bathed in salutary water*, but *perfused*." . . . "In the saving sacraments, when necessity compels and God grants his indulgence, divine *compendiums* confer the whole on those who believe." . . . "As far as it is given to us by faith to conceive and to think, my opinion is this, that whoever shall have obtained divine grace in the Church by the law and right of faith, may be deemed a legitimate Christian. Or, if any one thinks that they have obtained nothing, since they were only

perfused with the salutary water, but are destitute and empty, let them not be deceived, so as that, if they shall have escaped the inconvenience of feebleness and recovered, they should be BAPTIZED."—*Cypr. Epis.* 76.

Here, about the middle of the third century, an appeal is made to a metropolitan Bishop to determine whether persons, who, *on account* of "*sickness and feebleness*," had not been "*bathed* in salutary water, but *perfused*," for BAPTISM, "ought to be regarded as legitimate Christians." The fact of this appeal proves that *affusion*, to say nothing of *sprinkling*, was not at that time considered as having been practiced or in any way authorized by the Apostles; and that being "*bathed* in salutary water" was then the only unquestionable mode of administering the sacred rite.

In his answer the Bishop admits *affusion* to be a "*compendium*," or abridgement of the original authentic rite, and justifies its use in no case, except "*when necessity compels, and God grants his indulgence;*" and for its validity, even in such extremity, he finds no divine or Apostolic authority, but gives it merely as his "*opinion*." And finally the Bishop admonishes such as had been, on account of sickness, "only *perfused* with the salutary wa-

ter," in case of their recovery, not to be induced by those who thought such "compendium" insufficient, to be BAPTIZED; from which it is evident that with him "BAPTIZED" meant something more than "*perfused* with the salutary water;" else he would have said, not "BAPTIZED," but RE-BAPTIZED.

CALISTUS NICEPHORUS, a well-known Greek historian, in his account of the early Church by using a particle adapted to ironical expressions, seems to speak disparagingly of Novatian's circumfusion, as though he was not thereby really BAPTIZED. He says:

"Being expected to die, he asked to receive the water; which being *circumfused* even in the couch itself where he was lying, *forsooth* BAPTIZED him."—*Niceph. Eccles. Hist.*

HENRY VALESIUS, a critic of vast erudition, profound learning, and solid judgment, in his edition of Eusebius, speaks of Novatian's initiation thus:

"Since BAPTISM properly signifies *immersion*, a *perfusion* of this kind could scarcely be called BAPTISM."—*Euseb. Eccles. Hist. Lib* VI. c. 43., *Ed. Vales.*

CORNELIUS, Bishop of Rome, in a letter to Fab

ius, Bishop of Antioch, speaking of the ordination of Novatian, says:

"The officiating bishop was "utterly forbidden by all the clergy, and also by many of the laity, because it was not lawful that one, who had been *circumfused* upon a couch by reason of sickness, even as this one, should be inducted into any clerical order. He [the Bishop] requested that it should be granted him to ordain this one only.—*Euseb. Eccles. Hist. Lib.* vi. c. 43.

NOVATIAN, who lived near the middle of the third century, furnishes the first instance on record, in the practice of the primitive Church, where anything short of *immersion* was used for BAPTISM. He being too sick to be *immersed*, and the sacred rite being considered essential to salvation, he was *circumfused*. The case is described by Cornelius, bishop of Rome, in a letter to Fabius, bishop of Antioch, as follows:

"Being aided by the exorcists, when attacked with a dangerous disease, and being supposed at the point of death, he received it, being *circumfused* in the couch itself, where he was lying; if, indeed, it is proper to say that such a man has received it."

PART FIFTH.

This part extends from the *circumfusion* of Novatian, which took place about the middle of the third century, to the Apostolic age, and comprehends the most reliable testimonies as to the mode of BAPTISM, next to the Sacred Writings.

Promiscuous Testimonies.

THE COPTIC VERSION, made into the dialect of Lower Egypt, where the Scriptures were at first read in the original, rendered the Greek BAPTIZO, in the third century, by the native term *omas*, which signifies '*submerge.*' *

* *Omas.*—For the meaning of this term, in its substantive and verbal forms, see La Croze and Woide's definitions; also Tattam's Lexicon Ægyptiaco-Latinum, Oxon. ed., 1835, thus: "*katapontismos*, Vulg. *præcipitatio*, Ps. 51 [52] : 4. *Baptismos*, *baptismus*, Matt. 3 : 7. *Katapontizein*, *submergere*, Ps. 54 [55]: 9. *Katadunein*, *descendere in profun-*

LATIN VERSIONS of the New Testament were made soon after, if not during the Apostolic age,* in which BAPTIZO was rendered by the native term *tingo*, in the sense of '*dip*,' or '*immersion*.'† But in the third century the original term was transferred into the Latin Scriptures, and has ever since been kept in the authorized versions of that language, as an ecclesiastical word. ‡ It should be remembered, however, that when this term was

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dum, Ex. 15: 5. *Katapinesthai*, *devorari*, Ps. 106 [107]: 27. *Baptesthai*, *submergi*. Lev. 11: 32. *Baptizein*, *baptizare*, Matt. 3: 11." Consider, also, that the same word is used to translate *katapontizo*, in Matt. 14: 30; 18: 6; and *buthizo*, in Luke 5: 7; 1 Tim. 6: 9; the only instances where these words occur in the New Testament; and *katapino*, in Heb. 11: 29.

* See Tertul. adv. Marcion, lib. ii. c. 9; lib. 5. c. 4; also, de Monog., cap. 11; and adv Prax. cap. 5; also, Wetstein's Proleg. Appendix; and the Diss. in his edition of Tertul. Hal. 1773, tom. v. p. 230, seq.

† The meaning of this word is obvious from its usage in the Latin fathers; and in the Vulgate, at Gen. 37: 31; Ex. 12: 22; Lev. 4: 17; 9: 9; 14: 6; 16: 51; Numb. 19: 18; Dent. 33: 24; Josh. 3: 15; and other places, where *tingo* is used to translate the Hebrew *taval*, and where the English has rendered *taval*, '*to dip*.'

Grotius, moreover, whose authority ought to be conclusive on this subject, says: "That the ancients use *tingere* for BAPTIZARE in Latin should not seem strange, since in Latin the word *tingere* is properly, and for the most part, equivalent to *mersare*."—*See Grotius on Matt.* 3: 6.

‡ AUGUSTINE, in his letter against Julian, the Pelagian Bishop of Eclanum, speaking of BAPTIZO, says: "The use of this word from the Greek is such in Latin, that it is not accustomed to be understood elsewhere but in the sacrament of regeneration."

first transferred, and, indeed, for many centuries afterwards, the Greek language was generally understood by the Latins; so that the term as transferred into the Latin language must have had the same meaning as the original term had in Greek. One of the numerous evidences of this is found in the usage of Latin writers, who employed BAPTIZO and *mergo* interchangeably, and without discrimination in respect to the form of the action indicated, to translate the same original term; of which we have a fair example in the Latin version of the forty-ninth Apostolical canon, as made in the sixth century, by Dionysius Exiguus, who was, according to Cassiodorus, "a good Latin writer, and well acquainted with the Greek language, from which he translated much." *

ORIGEN, an illustrious father of the Church in the beginning of the third century, who has received the highest eulogies from the best and

* This canon reads as follows: "If any Bishop or Presbyter shall celebrate not three *immersions*, [original, tria BAPTISMATA, rendered by Dionysius *trinam mersionem*,] but one *immersion*, [original *hen* BAPTISMA, rendered by Dionysius *semel mergat in* BAPTISMATE,] given in the Lord's death, let him be deposed. For the Lord did not say: 'BAPTIZE [original *baptisate*, transferred by Dionysius *baptizate*] in my death;' but, 'Go, teach all nations, BAPTIZING,' etc. [original BAPTIZONTES, transferred by Dionysius BAPTIZANTES.]" *See Apos. Can. in Lat. Concil.* From this it is obvious that the Greek word BAPTIZO was transferred by the Latins in the sense of *immersion*.

greatest men among both ancients and moderns, says:

"In the regeneration, therefore, by a bath, we were *buried* with Christ; for we were *buried* with him, according to the Apostle, by BAPTISM."—*Orig. in Matt.* 3 : 11.

SYMMACHUS, in his Greek version of the Old Testament, made about A. D. 200, and published in Origen's "Hexapla," translates the Hebrew *tavang*, which Gesenius defines, "to *immerse, submerge,*" by the Greek BAPTIZO.

TERTULLIAN, a distinguished Christian father, who flourished at the close of the second century, and whom Eusebius pronounces "one of the ablest Latin writers, says:

"We are *immersed* three times, answering something more than the Lord in the Gospel appointed." . . . . "And there is, therefore, no distinction; any one may be *washed* in the sea or in a pool, in the river or in a fountain, in the lake or in a bath. Nor is there any material difference between those whom John *dipped* in the Jordan, and those whom Peter *dipped* in the Tiber." . . . "So also in us the chrism runs over the flesh, but profits the spirit; in which manner also the

act of BAPTISM itself pertains to the flesh, because we are *immersed* in water; the effect is spiritual, because we are freed from sins."—*De Cor. Cap.* 3. *De Rap. cap.* 4, 7.

TERTULLIAN again compares the water of BAPTISM to the deluge, and the person BAPTIZED, to the *submerged* earth. After describing the literal flood, the ark, the dove, the *emerging* purified earth, and the olive leaf, he says:

"By the same disposition there is a spiritual effect to the earth, that is, to our flesh; to one *emerging* from the bath, after the old sins, the dove of the Holy Spirit, bringing the peace of God, flies, sent from heaven, where the Church is a figurative ark."—*De Bap. cap.* 8.

THE PESCHITO SYRIAC VERSION, which is supposed to be the oldest extant, having been made as early as the third, if not in the second century, in the same country where the Apostles lived and wrote; where both the Syriac and the Greek were constantly used and perfectly understood; and which Michaelis, a competent judge, pronounces the very best translation of the Greek Testament which he ever read; renders the Greek BAPTIZO by the native Syriac term *gnamadh*, which, according

to the most unquestionable authority, signifies 'to *immerse.*' *

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* This word is defined by lexicographers as follows:

CASTELL, in his Lex. Heptaglot, London, 1669, thus: "To *bathe*, BAPTIZE, *immerse.*"

MICHAELIS, in his Lex. Syr. Gottingen, 1788, thus: "To *bathe*, BAPTIZE, *immerse*;" to which he adds the following; "In this signification of BAPTIZING, not a few have compared it with the Hebrew *gnamadh*, 'to stand;' so that 'to stand' may be *to stand in a river*, and to be *immersed* in it. To me it is more likely altogether different from the Hebrew *gnamadh*, and by some change of letters derived from the Arabic *gnamat*, '*to submerge.*' The signification of '*standing*,' common to other oriental languages, I do not find among the Syrians, unless in the derivation *gnamud*, [a pillar,] which is cited from one place by Castell, and is commonly found where in Hebrew is read *gnammudh hegnenen*, 'a pillar of cloud,' *gnammudh haesh*, 'a pillar of fire.'

SCHAAF, in his Lex. Syr. ed. Lyons, 1708, defines it thus "To *bathe* one's self, to *bathe*, *dip*, *immerse* into water, BAPTIZE."

GUIDO FRABRICUS, in his Lex. Syro. Chal., accompanying the Antwerp Polyglot, ed. Antwerp, 1592, thus: "BAPTIZE, *dip*, *bathe.*"

SCHINDLER, in his Lex. Pentaglot, ed. Hanover, 1612, thus: "BAPTIZE, *immerse* in water, *dip*, *bathe.*"

BUXTORF, in his Lex. Chal. et Syr., ed. Basle, 1622, thus: "BAPTIZE, *dip*, *bathe*, *bathe one's self.*"

BEZA, in his note on Matt. 3: 11, defines the Greek BAPTIZO, "to *dip*, to *immerse*," and says, "Nor does the signification of the verb *gnamadh*, which the Syrians use for BAPTIZE, differ from this."

GREENFIELD, in his masterly Defense of the Mahratta Version, speaking of the Syriac *gnamadh*, says, "Whatever may be its derivation, it is perfectly clear that its proper signification is '*to immerse.*'"

MICHAELIS, speaking of the Greek BAPTIZO and BAPTISMA, says, "If any man wishes to know what terms Jesus would use in the language which he spake, for these words, they

JUSTIN, the Christian philosopher and martyr, who flourished in the former part of the second century, describes the manner of administering BAPTISM in his time, as follows:

"Afterwards they [the candidates] are led by us where there is water, and in the manner of regeneration, in which we also ourselves were regenerated, they are regenerated; for in the name of God, the father and sovereign of all, and of our Savior Jesus Christ, and the Holy Spirit, they are then *bathed* in the water." "If Mary annointed the Lord with myrrh before the burial, and we celebrate the symbols of his sufferings and resurrection in BAPTISM, how is it that we first indeed annoint with oil, and then, celebrating the aforesaid symbols in the pool, afterwards annoint with myrrh?"—*Apol.* i. § 61; *Quest. ad Orthod.* 137.

AQUILA, of Pontus, in his Greek version of the

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would be, *gnamadh* and *tsavang*, from which last the disciples of John are called *Sabians*, that is, *plungers.*"—*Dogmatic. Von der Taufe*, § 128, *p.* 623.

The Sabians, a curious people of the East, consisting in the seventeenth century of some twenty thousand families, and professing to be Galileans, descendants of the first disciples of John, the BAPTIST, practice *immersion* in a running stream, and admit nothing else to be valid BAPTISM.—*See Thevenot's Voyage to the Levant, liv.* iii., *chap.* ii. See, also, Wolf's testimony.

Old Testament, made A. D. 128, which Jerome said was a good dictionary to give the genuine meaning of the Hebrew words, employs BAPTIZO to translate *taval;* where the Septuagint has BAPTO, and the English '*plunge;*' as Job 9 : 31.

This takes us back to the Apostolic age, when BAPTISM, it must be presumed, was administered according to the divine command, and the example of Jesus Christ.

PART SIXTH.

This part extends from the close of the first century to the advent of John the Baptist, and comprehends such passages from the New Testament and contemporaneous writings as either describe the act of BAPTISM, or furnish a clue to the mode of its administration.

Witnesses of the Apostolic Age.

HERMAS, who is generally allowed to be the same Hermas whom Paul recognized as a fellow laborer in the gospel, describes the rite, as then practiced, thus:

"But that seal is the water, into which men go down bound to death, but come up assigned to life." . . . "I have heard from certain teachers that there is no other repentance except that, when we *go down*

into the water, and receive the remission of our sins, to sin no more, but to remain in uprightness."

BARNABAS, who was, according to the opinion of learned men, Paul's companion, of whom Luke says: "He was a good man, and full of the Holy Ghost and of faith," speaking of BAPTISM, says:

"Happy are they, who, trusting in the cross, *go down into the water*." . . . "We, indeed, *go down into the water* full of sins and uncleanness, and we come up bringing forth fear in the heart, and having in the spirit hope in Jesus."

JOHN, the Evangelist, in his Gospel, written about the close of the first century, referring to the Baptist, says:

"John, also, was BAPTIZING in Enon, near to Salim, *because there was much water there*." —*John* 3 : 23.

LUKE, the Evangelist, in the Acts of the Apostles, written about A. D. 63, referring to Philip and the Eunuch, says:

"They *went down both into the water*, both Philip and the Eunuch; and he BAPTIZED him And when they *were come up out of the water*, the Spirit of the Lord caught away

Philip, that the Eunuch saw him no more; and he went on his way rejoicing."—*Acts* 8: 38, 39.

PAUL, the Apostle, in his Epistle to the Romans, written about A. D. 58, speaking of Christians as BAPTIZED into the death of Christ, says:

"We are *buried* with him by BAPTISM into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in *the likeness of his death*, we shall be also in the likeness of his resurrection."—*Rom.* 6: 4, 5. See, also, *Col.* 2: 12.

MATTHEW, the Evangelist, in his Gospel, written about A. D. 38, describes the BAPTISM of our blessed Savior, the Lord Jesus Christ, as follows:

"Then cometh Jesus from Galilee to Jordan, unto John, to be BAPTIZED of him. But John forbade him; saying, 'I have need to be BAPTIZED of thee, and comest thou to me?' And Jesus, answering, said unto him, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' Then he suffered him. And Jesus, when he was BAPTIZED, *went up straightway out of the water*, and, lo, the heavens were opened unto him,

and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"—*Matt.* 3 : 13, 17.

The word BAPTIZO conveyed to those who understood the Greek language, in the Apostolic age, a full and definite idea of the act, which it was then used to denote. Hence, that act is nowhere in the New Testament otherwise particularly described. But something may be gathered from the comparisons, illustrations and incidental allusions, which the sacred writers have made in connection with the rite of baptism, and from the circumstances attending its administration, of which the following are worthy of consideration :

1. In every instance where the New Testament defines the place in which this rite was administered, it is seen to be, not only such as furnished facilities for *immersion*, but such as would scarcely be resorted to for any other use of water, as the river Jordan.

2. It is distinctly said, in John 3 : 23, that the rite was administered in Ænon, "because there was much water there;" which, according to the most natural construction, conveys the idea that an abundance of water was needed for the pur

pose of BAPTIZING, such as nothing but *immersion* would require.

3. In every instance where the New Testament gives a distinct account of the movements of the candidate and the administrator, immediately preceding and following the action of BAPTISM, they are spoken of as *going down into the water and coming up out of the water*, which they would not be likely to do, except for the purpose of *immersion*.

4. The Apostle Paul calls the act of BAPTISM a *burial*, which is generally taken to be descriptive of the manner in which that rite was administered by the Apostles. So the late Moses Stuart, a Congregationalist clergyman, and Professor of sacred Literature in the Theological Seminary at Andover, Mass., in his note on Rom. 6 : 4, says:

"Most commentators have maintained, that the original word has here a necessary reference to the mode of *literal* BAPTISM, which they say was by *immersion;* and this, they think, affords ground for the employment of the image used by the Apostle, because *immersion* under water may be compared to *burial* under the earth."

PART SEVENTH.

This part extends back about three centuries anterior to the Christian era, embracing, however, but one example. In the Greek version of the Hebrew Scriptures, made about 285 years before Christ, and for more than three hundred years held in the highest estimation by the Jews, and often authoritatively quoted by Christ and the Apostles, the Greek BAPTIZO was used to translate the Hebrew *taval*, in 2 Kings 5 : 14, where the original certainly signifies to *dip*, *plunge*, or *immerse*. And the ancient Armenian version of the Old Testament, made from the Septuagint as early as the fourth or fifth century, translated BAPTIZO in this place by a word which signifies to *immerse*. Trommius, in his Concordance to the Greek Old Testament, takes BAPTIZO, as here used, in the sense of *immerse*. Charles Thompson, Secretary to the Continental Congress, in his English version of the Septuagint, published at

Philadelphia in 1808, translates BAPTIZO in this place *dipped*. And Sir Lancelot C. L. Brenton, in his English version of the Septuagint, published by the Bagsters, of London, in 1844, translates BAPTIZO in this place by the English *dipped*. From all which it must be evident that the Greek BAPTIZO was used some three centuries before the Christian era in the sense of *dip*, *plunge*, or *immerse*.

PART EIGHTH.

This part consists of a few examples, from which it appears that BAPTIZO was not used, either in the classics or in sacred literature, to signify anything less than *immersion*.

Special Examples of Baptizo.

PINDAR, the celebrated Greek poet, who wrote about 450 before Christ, describing the impotent malice of his enemies, compares himself to the cork on a net in the sea, which, on account of its buoyancy, floats on the surface of the water. He says:

"For whereas the other tackle deeply bears the labor of the sea, I am *unbaptized*, as a cork above the fishing-net."

STRABO, who lived at the same time with Christ and the Apostles, and was distinguished as a writer on geography and natural history, speaking of the peculiarity of certain waters in Sicily, says:

"And about Agrigentum, lakes have, indeed, the taste of the sea, but the nature different; for not even to those that are unable to swim does it happen to be *baptized*, they floating on the surface of the water, after the manner of logs of wood."

LUCIAN, also, who wrote about the middle of the second century of the Christian era, in his *True History*, mentions, among other wonders of a sea voyage, the discovery of a large number of men running about upon the sea, who were in all respects like himself, except their feet, which they had of cork. He says:

"We were truly astonished, seeing them *not baptized*, but keeping above the waves, and going on their way without fear."

Here are three standard Greek writers, embracing together a period of more than 600 years, inclusive of the apostolic age, all describing objects, *sprinkled*, *poured*, *washed*, and *partially submerged*; yet declaring that these objects were *not baptized*. The conclusion is hence inevitable, that, in classic

Greek, the usage of this word was such as made it incapable of expressing any thing short of *immersion*. For if the word could be properly used to signify the sprinkling or washing or partial submerging of any person or thing, then any person or thing, being *sprinkled*, *washed*, or *partially submerged*, could not be described by a good writer of the Greek language, as UNBAPTIZED; but persons and things, so *sprinkled*, *washed*, and *partially submerged*, are here declared by good Greek writers to be UNBAPTIZED; the word, therefore, could not be used, in classic Greek, to signify any thing less than *immersion*.

Again, GREGORY, bishop of Nyssa, writing about A. D. 371, says:

"He is BAPTIZED in the Holy Spirit, who through all thought and words and deeds is sanctified, and is spiritual. For as he who is BAPTIZED into water is *wholly wet*, so he who is BAPTIZED in the Holy Spirit becomes entirely spiritual and holy."

Here a learned Greek father of the early Christian Church declares, without exception, that a *total wetting* of the person is the result of water BAPTISM; from which it is evident that BAPTIZO had the same meaning in sacred literature as it had in the classics; and this taken in connection with

the foregoing examples from Pindar, Lucian and Strabo, seems to show conclusively that the only proper meaning of BAPTIZO in secular or sacred usage was to *dip*, *plunge*, or *immerse*.

And with the evidence before me, the outline of which has now been given in these pages, I cannot avoid the conclusion that *immersion* was in accordance with the meaning of the word then used to designate the ordinance, the uniform practice of the Apostles in the administration of Christian BAPTISM; and that such ought to be the uniform practice of Christians at the present day. I admit that it is presumptuous, if not preposterous, for any man to assert that actual submission to this ordinance is so essential to salvation, that no one can go to heaven without it; or to declare that the original form of the ordinance, as prescribed by the Savior and practiced by the Apostles, is the only form that could have been made to answer the same end. But it seems to me no less presumptuous, for a believer in the Lord Jesus Christ, to neglect BAPTISM, simply because it is not so essential; or to change the original form, on the ground that a substitute is, at the same time, more convenient, and presumed to be equally well adapted to the purposes of the ordinance. I sincerely believe that it is the duty of

a disciple to do whatever his Lord has commanded; and that in the observance of a specific external rite, nothing else can be, in all cases, so safe and satisfactory, as to follow the precise import of the command and to imitate, as perfectly as possible, the DIVINE EXAMPLE.

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Whittingham, Wm. 72
Wiclif, John, ... 83
Wiseman, N. 48
Wolfius, John C. 23

Yates, Wm. 10

Zacharias, ... 88

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

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